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CRITICAL REVIEW.

For S E P T E M B E R, 1791.

Historical Review of the Administration of Mr. Necker, written by himself. Translated from the French. 8vo. 6s. Boards. Robinsons. 1791.

WHEN it has been asserted with confidence, and probably with truth, that the revolution in France was greatly assisted by Mr. Necker's conduct, it is proper to attend to his justification, which is the object of the 'Review' before us, with particular care. It cannot be useless in any view; for, if we discover that, with the best intentions, and apparently with the best concerted plans, slight omissions will materially influence the events; if we find that the minute details of the counting-house are incompatible with the extensive views of the politician, even in the department where they are most apparently united, we shall at least be taught more prudence in our measures, and more discretion in our conduct. In our examination of this author's work on the finances, we were greatly disappointed. The acclamations of Europe had taught us to look up to M. Necker with respect; but he was one of those characters, who must not be looked at too closely. He wanted firmness and dignity of mind: we prophesied that nothing great or decided could be expected from the querulous declaimer, and the event has in a great measure fulfilled the prophecy. If he appears more firm in his last administration than might have been expected, it will be found to be without a comprehensive plan: the man who wishes to light a candle, will not for the purpose communicate his spark to a barrel of gun-powder.

In this Historical Review, M. Necker complains with more dignity than before. The silent neglect of the national assembly rankles in his heart; the public opinion, he scarcely knows why, is no longer in his estimation what it was. Is it not because the torrent is not in his favour? the cry of the nation no longer calls M. Necker its saviour, and public opinion has, therefore, lost its flattering appearance.

CRIT. REV. N. AR. (III.) Sept. 1791.

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‘ I am urged however by my friends to pursue a different line of conduct ; but I still doubt whether the advice be prudent. They wish me to recal the attention of the public to my administration ; they wish me to revive the remembrance of it ; and they forget that in this day of trouble and anxiety all individual interests are set aside for those of the nation.

‘ They tell me that, by a review of my conduct, I ought to afford my advocates the means of defending me : without considering that it is not so much information as courage that is wanted. They tell me, in short, of posterity : and they forget that the empire of the passions ceases where that of posterity begins ; they forget that, in the boundless space in which she has sovereign sway, there are no more deceptions, no more illusions. There it will be the province of truth alone to assign ranks, and to appoint places : it is only among ourselves, on this theatre of a day, that impostors can usurp her rights, and invade for a moment her exalted functions.’

This is a proper judicious line of conduct. Posterity will either have motives or it will frame them. Every one connected with great revolutions, either the causes, the agents, or the victims, ought to leave an account of their designs and their motives. If, like M. Necker, they can honestly and conscientiously declare that their cause is the cause of reason and virtue ; that political views have not warped their integrity, nor expedients turned them from the paths of rectitude, their triumph will be more glorious, or they will receive the best consolation in their defeat.

The little events of M. Necker’s public life, before he was called to the administration of the finances, are not very important. The ruin of public credit was the basis of his exaltation : the character of M. Necker, his anticipation of the revenue, by which additional taxes were prevented, added to the eagerness and enthusiasm of the French nation, were the means of restoring it.

‘ The re-establishment of credit, essential as it was to the state, would have afforded me but an imperfect degree of satisfaction, if it had for a single day diverted my attention from the interests of the people, the perpetual object of my solicitude. But, by saving the nation from extraordinary burthens, and such as were beyond its strength, which the want of credit would have rendered necessary, I saved it also from permanent taxes, that seemed indispensable, in order to balance the annual interest of loans for defraying the expences of the war ; and I was successful in finding an adequate supply for this increase of public expenditure by plans of order and economy.’

‘ Thus then during my first administration I took care of the power of the state, by raising credit to its highest pitch ; and I took care of its happiness, by saving the people from contributions that would have been unavoidable, if credit had not been restored ; and from annual taxes which the interests of the loans would have demanded, had no melioration taken place at the same time in the finances. I ask, what was it possible to do more ?’

What was it possible to do more ? It was possible to have examined whether the expected order and œconomy were likely to be realized ; whether the violent and rapid exertions of the nation while they raised its spirit, might not injure its vigour ; whether the accumulated burthens of many years might not contribute ultimately to sink it. They were rather the cordials, which support the worn-out debauchee, detracting from the little strength which they apparently seem to cherish.

The present revolution was, he allows, in some degree assisted by various arrangements of that period. The establishment of provincial assemblies in 1779, tended to associate the whole nation in the direction of its interests, the publication of the state of the finances laid the measures of the minister open to a fair discussion. The declaration for abolishing the rights of mortmain, and limiting the taille, were measures of a similar kind. For these the French nation is greatly indebted to M. Necker. They in part emancipated the people ; taught them to feel their dignity and power, and perhaps gave the first spur to their exertions.

The second administration of M. Necker commenced in August 1788 : it was in the period of distress, distrust, and clamour. The moderate talents of the minister, added to his known integrity, were conciliating and advantageous. He again assumed the helm ; and, with a policy dictated by his late defeat, owns that he temporised with difficulties and kept the finances from the public view. His great object was the convocation of the states-general. It was indeed an important one ; and every step of the minister, in pursuit of it, should be examined with the most anxious care. ‘ The national wish and the improvement of the age’ prevented the model of the states assembled at Paris in 1614, from being adopted. The form was referred to the notables ; and the king, who seriously wished to put an end to the difficulties, was eager to render the meeting an effectual, that it might be an useful one. The notables, as might be expected, coincided with the opinion of the parliament, in preserving the original number of the representatives of the commons. M. Necker opposed it ; and in his famous report, recommended the plan afterwards adopt-

ed of making the number of commons equal to that of both the other orders. If in this, he sincerely hoped that the business would be executed more effectually, he was a weak man; if he foresaw the subsequent revolution, in calling the tiers etat into action, and at the same time giving it the power as well as the will to rise supreme, his future conduct was very inconsistent, and he deserves what he has experienced. If we combine both ideas, he will appear to have acted with little wisdom, for he increased the number and the power of the commons, and then sided with the king. It was the first decisive step in the revolution; it was the main spring which put the other wheels in motion.

‘ Either the three chambers ought to deliberate separately, and then the number of deputies of the tiers etat would be a point of indifference to the two first orders; or the three chambers ought to deliberate in common, and then, notwithstanding the ancient usages of the realm, which are liable to dispute, and will admit of various constructions, it would have been a singular phenomenon, in this æra of intellectual progress and improvement in all sorts of ideas, in this æra when the oppression of the commons was on the point of being extirpated, if they had not been allowed the same number of defenders as the two other orders, who were in possession of every favour and every privilege.

‘ It would have been strange, unjust, and impolitic, to have rejected the reasonable demand of ninety-eight men in a hundred of the nation, and the equitable wish of that numerous class of citizens whose labour, knowledge, and industry, constitute the wealth and splendour of France. It is a flagrant wrong to pretend to combat maxims already obsolete against all the vigour of the natural principles of justice, when these principles blaze forth and are seconded by the general wish of the nation. It is from not having observed sufficiently early the progress of opinions, and their invincible power, that the two first orders fixed their eyes on the past, and exerted their combined strength to maintain it in existence, instead of imitating the wisdom of government, which yielded in some respects to prevailing opinion. The master-stroke of policy in human affairs, is to act with foresight, and to obtain the merit of sacrifice, before the moment arrives when sacrifice will be regarded as duty, and will be inadequate to the exigency of the situation.’

These seem to have been really the ideas of the moment: that they are weak and injudicious is obvious from the event; but they would have appeared so a priori, if the bias, the eager enthusiasm of the nation, was considered. M. Necker resembles the mechanic, who considers only the force of gra-

vity in a falling body, without taking into the account the velocity acquired by falling from a height. The effect, in the percussion, would be very different. Yet adds M. Necker

‘ I have pointed out more forcibly than any person, in my different works, the empire of public opinion, and its increasing strength. Foreigners can scarcely form an idea of such a power, and cannot comprehend how it can be put in a balance against military force. But no country so completely as France unites to an immense population all that can rouse men to freedom of sentiment and freedom of thinking; an abundance of wealth, an immense national debt which attaches to the land a multitude of independent men, the activity of commerce, the cultivation of the arts, the eclat of letters, the progress of science, the love of novelty, the social spirit, the vehement desire of praise, the fascinating practice of every kind of ostentation; and in the midst of this combination of circumstances, which gave a direction to the national genius, there has started up in these latter days a new philosophy, which, carrying all before it, destroying our fortresses, our banks, our barriers, has so levelled the moral world, as to render it favourable to, and incline it to establish, every political theory, and every system of legislation.

‘ In the mean time, as long as public opinion divided its forces royal authority had little to fear, and frequently derived from it essential advantage; this opinion constituting a principal reward for courage and military virtue. Public opinion, attentive at that time to different objects, and diffused over a large space, did not and could not create any alarm; but the disorder and ruin of the finances, by collecting its scattered rays into one focus, have increased to such a degree its action and energy, that it is become indispensably necessary either to yield to, or at best to compound with it.’

Nothing appears more evident, than that these are opinions of two different æras. The one was that of the time; the other formed on a view of events, for this plain reason, that they are totally incompatible but on one foundation, that the author considered his reputation sufficient to counterbalance every irregularity. There never was but one man who could wield an engine consisting of the harshest and most discordant materials with safety, and that was Oliver Cromwell. A better apology follows.

‘ The party who oppose the admission of too great a number of deputies of the commons into the states general, and who accuse me of a breach of duty towards the monarch, seem to have lost sight of various circumstances. They forget, for example, that at the time I resumed the reins of administration, the king con-

ceived that he had reason to complain of the conduct of the noblesse in the late political dissensions; whereas the tiers. etat had in various provinces shewn a considerable deference to the views of government. They forget also that they have frequently ascribed the violence of the assembly to the ascendancy of the popular leaders, and their secret plots; but enumerate these leaders, and it will be found that the majority of them were not deputed by the order of the commons. In short, the party whose objections I am refuting, cannot consider themselves as having no share in the measures adopted by the court the 11th of July; measures which excited all the kingdom to arms, and eventually occasioned the desertion of the troops. In the mean time, the balance of strength being once subverted, and that in so striking a manner, the defence of the existing powers, and the support of public order, vested no longer in the hands of government; and the language of reason, that last resource, lost at the same time a considerable share of its energy and influence.'

The subsequent remarks will be found less applicable; for M. Necker's error consists in not taking into the account the enthusiasm of the nation, and the probable effects of giving enthusiasts uncontrouled power: in such a state it was rather to be expected, that the nobles to become popular would join with the commons, than that the latter would court unpopularity to support their former oppressors.

The objection which might arise from the number of undignified clergy, M. Necker has answered more satisfactorily; but these answers appear to have been the suggestions of after-reflections. The number of deputies our author attempts also to defend, as well as the place of their sitting; but these are objections, or not, according to the opinion formed of the future conduct of the assembly.

The assembly met: M. Necker and the king, for it is almost *Ego et Rex meus*, harangued them; but these splendid morsels of eloquence have been long since before the public. In the conduct of the assembly, and in the conduct of the minister, the greatest errors occur. Whatever was the consequence of the former mistakes, much mischief might have been prevented by subsequent address. The errors at this time might be reduced to three. 1st. The early affront given by the minister of the finances to the assembly, by telling them that, so far as his department was concerned, their meeting was unnecessary.—2dly. Introducing the influence of the king in determining disputed questions, respecting the verification of powers.—3dly. The union of the different orders in one chamber. These disgusted the members, by raising the minister and the king above the assembly; putting the conduct
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and existence of the assembly into the hands of the monarch; and giving undefined and uncontrollable strength to the commons. Above all, it showed that their darling minion, in cases of difficulty, would join with the king rather than the people; and it shows us that a new power was established, without a regulator, without a guide, and without a check. If this outline be compared with M. Necker's observations, no farther clue will be wanted to show how this minister became unpopular, nor how the kingly power was lost. It must be remembered, that we are now tracing events from their causes, without attempting to offer any opinion respecting these events.

M. Necker was soon dismissed, and he complied without a murmur, and without tears: he was recalled, and he obeyed implicitly. Fatal obedience! It has been the grave of his character, and in the opinion of many, of his integrity. The first step after his return did credit to his heart, though little to his judgment. In the moment of popular acclamation, a general forgiveness was proposed and adopted. This was at least humane, and it was judicious if the acclamations of the people were solid. M. Necker knew nothing, or thought not, of the changes in a popular state: he forgot, that his having in part adopted the cause of the king and of the nobility was a crime still not expiated; and that, in this general amnesty, the most obnoxious of the nobility were included. He saw every thing seemingly sincere, and he walked with unconcern to the edge of this precipice, which was already prepared for him by a secret enemy. It was the last fatal wound, for after this step his proposals were received with doubt, with suspicion, scarcely concealed, or with opposition. M. Necker went on apparently with courage. He proposed a loan, a contribution. Each was received with coolness and modified so as to render it useless, or rejected. The assembly had already begun to feel their consequence, and it was not their design to lessen their popularity by harsh impositions. They endeavoured to avail themselves of the popular enthusiasm, and dexterously managed that weapon which the minister had neglected or considered as useless.

The emission of assignats, and the seizing of the property of the church, our author allows to be excellent expedients, if the question of morality is kept out of sight. The slowness of the substitution has added to the tranquillity, and the exemption from taxes is connected, in the people's mind, with the new government. Taxes, M. Necker thinks, may be cautiously introduced without murmur: it is perhaps more probably the moment of danger to the assembly: it is striking the centre of the arch, which will put the stability of the work to

the severest test, and be the surest proof of the general approbation. The moderation with which the bills were issued, was the suggestion of M. Necker, and he claims the merit as a parting service. Nothing can be more true than the financier's suggestion, that the exchange necessary to give currency to a bill is not the measure of the injury the owner receives: the exchange is the measure so long as the circulation goes on, but if the call for the money was rapid, it would be greatly increased, and almost the whole lost. The money gained, however, by these letters of credit on the lands of the church is so great, that M. Necker thinks the triumphant tone of these financiers is without sufficient foundation: with such funds it was impossible to fail. Our author combats also two assertions from the report of the committee of finance; but these and other more particular questions make no part of our present subject, which is properly an examination of the political conduct of M. Necker, and an enquiry how far it has assisted the revolution. In general, our author's financial remarks deserve to be received with particular respect.

To M. Necker France is indebted for denying the king an absolute veto: it is curtailing the lustre and prerogative of the crown, but, after the fullest reflection, we are convinced that it was not only the best measure that could in such a situation be adopted, but that, on the whole, it was more advantageous to the king than an unlimited veto.—We shall conclude this article with an abstract of M. Necker's reasoning on the subject. Where the representatives of the nobility are confined to a different house from that of the commons, and are a kind of intermediate link between the crown and the people, an absolute veto is preferable, for the nobility will carefully guard against any encroachment on the royal power, with which their own lustre is greatly connected. In this case the veto, though absolute, will not often be employed, and indeed will be generally unnecessary. When the members meet in the same place, and we may add, when from different circumstances, the power of the commons predominates, a suspensive veto will be of more real service than an absolute one. No king can contend with success against the general opinion of his people, but with a powerful army devoted to his will. The suspensive veto will, therefore, give time for popular ferment to cool, for the phrenzy of the moment to subside, and will consequently guard against sudden rash innovation. Against any others, the absolute veto would be useless, for to employ it, would be to abdicate the crown.

To M. Necker also the king was indebted for the resolution of going to Paris: but this discussion would lead us too far. The rest of the work we shall examine in another Number.

(To be continued.)

Sermons

Sermons on Practical Subjects. By the Rev. A. B. Rudd, M. A.
The second Edition, with Additions. 2 Vols. 8vo. 12s.
Boards. Robinsons. 1791.

IT is always with regret that we make apologies for delay; and the causes, though sufficient to influence our conduct, and to preserve us, in our own opinion, from the imputation of undue neglect, are often neither of a nature which we can properly make public, nor of a kind which might appear to others of sufficient importance. While we have thus excused ourselves from the charge of disrespectful inattention, we must add, that our author deserved, from the merits of his work, an earlier notice. These Sermons, of a miscellaneous nature, and often on practical subjects, are distinguished by a calm, cheerful, and rational piety, a candid examination of the foundations and evidence of our holy religion, and a careful attention to apply the doctrines of Christ to the improvement of our lives. They are in general short, perspicuous, and often elegant: we shall transcribe the list of subjects.

‘ The Design and Object of Christianity, considered and illustrated.—The Divinity of Christ asserted by the Evidence of the Centurion and his Attendants, at the Crucifixion—A fixed Belief in the Divine Attributes, the true Support of Man in this Life.—The true End and Design of Baptism considered.—The Christian Warfare, Faith triumphant over Death.—Divine Justice appeased by contrite Guilt.—The great Importance of an early and virtuous Education.—The Benefit of General Infirmarys, illustrated.—The Excellency of the Gospel considered as a System of Faith and Manners.—The Christian’s Hope in Death.—On the Sacrifices of the Law, as figurative of the Death of Christ.—On the Double Sense of Prophecy. The Second Psalm illustrated, as descriptive of the temporal State of David, and the spiritual Blessings of the Kingdom of Christ,

‘ The Caution and Reserve of Christ, in not declaring himself to be the Messiah, otherwise than by the Miracles that he wrought, stated and accounted for.—Elijah triumphant, and the Prophets of Baal destroyed.—On the Day of Judgment.—The Mission of John the Baptist, and the Nature of his Doctrine considered.—The Utility of Public Charity Schools.—On the Resurrection.—Liberty without Licentiousness.—The Union of Mercy and Truth in the gracious Act of our Redemption.—On the Comforter.—Jacob’s Prayer considered.—The Necessity of laying up Treasure in Heaven.—On Death.—The Christian Contest.—On the Last Day.’

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It would be of as little importance to the able author to follow each discourse minutely, as it would be generally uninteresting to the reader; we shall therefore select a few passages from different parts of the work. The first shall be from the sermon on the great importance of an early virtuous education.

‘Whatever profession a man may select, it is essentially necessary, that his early youth should be impressed with the leading duties of religion, and the essential article of morality. If this be neglected in the early season of life, that opportunity will be suffered to elapse, which will never again return, it will be a neglect which no afterthought can remedy, no future care supply. The husbandman might as well expect a plentiful harvest without the necessary exertions to secure it, as the moralist a virtuous character without having duly watched the progress of the mind, and diligently availed himself of every method to improve it with virtuous principles, and to fortify it with precepts of piety, and examples of virtue.

‘The intrinsic depravity of human nature is probably nearly the same in every age; but this striking difference will always appear to the accurate observer, that all sense of decency will be then most remarkably thrown aside, in those periods, when the duties of religion are neglected, or remissly performed. Nor can we indeed wonder, that he who has renounced all his superior obligations, those duties which he owes to the supreme parent of the universe, should be uninfluenced by a secondary consideration; those duties which are connected with his social character.’

The following observations on the two points of view in which Christ appears to his disciples, are excellent. In the first, our author remarks, he seems to possess all the attributes of the Deity, raising our wonder, our awe, our veneration.

‘In this part of Christ’s character we cannot, however, propose him to ourselves as an object of imitation; the incidents are such as no human agent can ever be engaged in, they therefore strike our minds as instances of power, which, as they surpass all hopes of performance, supersede the most distant idea of imitation. The second point in which this divine person appears, is in a character, if I may be allowed the expression, more adapted to the state and condition of human nature.

‘This mild and beneficent view of himself, our Saviour presents, when employed in the tender duties of friendship, in soothing the sorrows which arise upon the loss of friends, or in promoting innocent mirth and festivity, when we multiply the social connections of life, and increase the number of our obligations to promote

mote the general happiness. To mollify that hardness of heart which man acquired when he lost his innocence; to expand those selfish affections which were likely to take possession of his heart, when doomed to acquire the sustenance of life by the sweat of his brow: for these purposes Christ hath so intimately connected the love of God and the love of our neighbour, that the one cannot exist independent of the other, and wherever true vital religion exists, it will constantly be illustrated by the kindred fruits of piety, or brotherly love;—those emotions which impel us to promote the general happiness of the world, by an unlimited practice of an extended philanthropy.—We are so formed, that one person's exertions are necessary to another's enjoyments, we are wisely and beneficently so formed, that the sense of our reciprocal wants may teach us to associate for mutual defence, and enable us to resist, when united, the evils that would have overwhelmed us in our solitary state.'

We need not say that our author's doctrine is, in every respect, that of the church; nor ought we to censure, because a son of the church preaches consistently with the system she prescribes. Yet we may add that, in what may be considered as doctrinal parts of these volumes, our author is occasionally too particular and minute; in the passages, for instance, which relate to the effects of the transgression of Adam, and of the redemption by the death of Christ. These awful mysteries we are not allowed to examine closely: they seem to be designedly placed above our comprehension, for we can seldom approach near, without feeling ourselves in that difficulty, and in such obscurity as must convince us, that 'God's ways are not as our ways; nor God's paths as our paths.' We cannot, therefore, profess our high commendations of our author's 11th sermon, where he falls into what we think an error, when he follows some commentators too closely, in distinguishing, in the system of our redemption, the mercy and the justice of God; in endeavouring to show the necessity of a victim to satisfy the one, and the mercy in that but one was required. We shall select one passage from this sermon; though instances of a similar kind, in attempting to explain what Omnipotence seems not to have permitted us to comprehend, are not uncommon.

'The grand point to which I would wish to attract your minds in this discourse, is to that divine personage, whom Philip telleth Nathaniel he had found—Even Jesus of Nazareth, the King of the Jews.

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‘ He is the object of all these illustrious prophecies.

‘ He is the author to us of life and liberty ; of life, when we were dead in sin ; of liberty, when we were the slaves of Satan.

‘ As the melodious prophet hath mournfully expressed it,—He was wounded for our transgressions—He was bruised for our iniquities—The chastisement of our peace was upon him ; and with his stripes we are healed.

‘ In this picture are displayed, the agonizing sufferings of Christ upon the cross.

‘ He was wounded for our transgressions ; wounded with the nails that fastened his sacred hands and feet : and with the spear which pierced his side, bruised for our iniquities.

‘ This part refers to the mental agonies that he underwent—To that grief which dictated the fervent prayer, that if it were possible the bitter cup might pass from him.

‘ This petition the Deity could not listen to, a *piacular victim* was necessary. Spotless innocence was to be the distinguishing attribute of this victim, and this was not to be found but in Jesus of Nazareth.

‘ The sacrifice of Christ’s death, was the sole mode by which the Almighty, preserving his other attributes inviolate, could pardon the sins of the world. It was the only door of mercy which he could open to man, by which he re-admitted him to favor, and by which the severity of his punishment might be relaxed.’

Perhaps a minute and fastidious enquirer may find some faults of less importance in the composition. The Sermons are too often strings of detached paragraphs, whose place may be changed without injuring the sense or the tenor of the discourse. This is undoubtedly a fault ; for though we do not approve of extensive chains of close reasoning, yet the attention is not fixed, nor the recollection assisted by general aphoristical remarks, which are connected only as each is on the subject of the text.

Another error is, we think, too great fondness for, and a little incongruity in, the use of metaphors ; but, in this respect, though the author often errs on a rigid examination, there are no very glaring faults. A little too great familiarity is perhaps sometimes conspicuous in relating the actions of our Saviour ; as where he is said to have changed the water into wine, ‘ lest the absence of rational and social festivity should have embittered the first moments of the connubial state.’

On metaphysical subjects, our author seldom enlarges : we were attracted, however, from the subject of some late enquiries

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ries by his observations on the resurrection. The whole of this passage is excellent.

‘ The objector has cavilled at the doctrine of the resurrection of the same body, by asserting, that the body never long continues the same, that the particles that compose it, are in continual fluctuation, and that the different periods of life produce a different constitution. Though this should be admitted, it must still be allowed, that this insensible diminution or alteration of particles does not affect personal identity, and whilst this continues the same it is all that can be contended for, in the idea of an individual resurrection.

‘ In the same body that the man dies, in that will he rise to judgment; and in that will he become either the subject of reward or the victim of punishment.

‘ The explicit manner in which the sacred writings have recorded this subject, is sufficient to assure us, that there is no doubt of the fact; and is an argument above all others, to induce us to cultivate holiness of life.

‘ Existence here, within this narrow space, the limits of which we can easily see through, is too often sufficiently irksome to the disquieted soul of man.

‘ But existence here can be but momentary. Let us then suppose, that oppressed by those nameless calamities which so afflict the sons of men in some evil hour, the genius of desperation arms the hand of man against himself; that without a confidence in a God who made, or an interest in the blood of the Son of God who saved and redeemed the world, self-destruction violates the first law of nature; and to escape the miseries of time, the devoted victim rushes into the torments of eternity.

‘ But were his mind conscientiously impressed with the sacred truths of religion; were he assured that by the resurrection of Christ, his own is ascertained, he would then manfully resist the most impetuous torrent of earthly misery, from the conviction, that it must be transitory as the cloud that sometimes darkens the brightest meridian sun; that his own depraved thoughts could alone constitute misery, and that trust in God must alone secure triumph to himself.’

We cannot dismiss these volumes without expressing our approbation. The first edition we are informed did not appear in London, and consequently eluded our enquiry. It was in one large volume, which comprehended the first and a part of the second volume now before us. The present edition is supported by a numerous and respectable list of subscribers.

Solitude

Solitude considered with Respect to its Influence upon the Mind and the Heart. Written originally in German by M. Zimmermann. Translated from the French of J. B. Mercier. 8vo. 6s. Boards. Dilly. 1791.

VARIOUS are the opinions concerning solitude. By some it is considered as the parent of all human excellence and felicity; by others, as the depraver of the faculties, and the source of disquietude: and those who can endure it have been stated to be either above or below the standard of humanity. The author of this work is a strenuous advocate for the former opinion. It will be readily admitted that he must have been a sincere devotee to his subject, when it is known that the original work consisted of four large volumes, which the French translator compressed into the present size; justly fearing, from the social and volatile character of his countrymen, that such a subject as solitude, enlarged on in so very copious a manner, was not likely to attain a sale adequate to the expence of the impression. His own words are, 'four large volumes on the subject of solitude, appeared to me to be a work too arduous for the generality of French readers, and particularly for French booksellers to undertake: for even this short essay, without the recommendation of M. le Tourneur, could not have acquired the *honour of the press*.' The performance, however, in its original voluminous form, has, it seems, drawn on its author 'the universal approbation of the German empire (his name being already inserted in the Collection of Classic Authors printed at Carlsruhe),' and procured for him a very brilliant and more substantial mark of approbation from the empress of Russia. It is divided into four chapters; the first consisting of an Introduction; the second describing the general Advantages of Solitude; the third, the Influence of Solitude on the Mind; and the fourth, its Influence on the Heart. All these divisions he pursues in a desultory, fanciful, romantic style, interspersing them with tender sentiments, pathetic anecdotes, and luxuriant imagery, that successively charm the mind, affect the heart, and dispose us to love and respect the author.

The following extracts from the beginning of his work will exemplify these observations, and demonstrate his intentions.

'In this unquiet and tumultuous scene of life, surrounded by the restraints of ceremony, the urgencies of business, the shackles of society, and in the evening of my days, I feel no delight in tracing back the images of pleasures that pass so transiently away: my soul dwells with higher satisfaction on the memory of those happy days of my youth, when Solitude was my sole amusement; when I knew no place more agreeable than the sequestered cloister
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and the silent cell, the lonely mountain and the sublimely awful grove; nor any pleasures more lively than those I experienced in conversing with the dead.

‘ I love to recall to my mind the cool and silent scenes of Solitude: to oppose them to the heat and bustle of the world; to meditate on those advantages which the great and good of every age have acknowledged they possess, though perhaps too seldom experienced; to reflect on the powerful consolations they afford when grief corrodes the mind, when disease afflicts the body, when the number of our years bends us to the ground; to contemplate, in short, the benign influence of Solitude upon all the troubles of the heart.’

‘ While, therefore, I describe the allurements of Solitude, I shall endeavour to warn my readers against those dangerous excesses into which some of its disciples have been betrayed; excesses as repugnant to the voice of reason, as they are condemned by the precepts of our holy religion.’

‘ If melancholy, in forgetting the horrors of its situation, shall raise its dejected head to bless me; if I shall be able to convince the innocent votaries of rural retirement that the springs of pleasure soon dry up in the heat of the metropolis; that the heart remains cold and senseless in the midst of all its noisy and facitious joys: if they shall learn to feel the superior pleasures of a country life, become sensible of the variety of resources they afford against idleness and vexation; what purity of sentiment, what peaceful thoughts, what unfading happiness the view of verdant meads, the sight of numerous flocks and herds quitting the fertile meadows on the close of the day, instil into the mind; with what ineffable delight the sublime beauty of a wild romantic country, interspersed with distant cottages, and occupied by freedom and content, ravishes the soul; how much more readily, in short, we forget all the pains and troubles of a wounded heart on the borders of a gentle stream, than amidst the concourse of deceitful joys so fatally followed in the courts of princes; my task will be accomplished, and all my wishes amply gratified!’

The object is noble, and being attempted by a courtier, possesses at least the merit of singularity. But M. Zimmermann, in the midst of state-splendor, seems to have had a heart attuned only to rural enjoyments; and being constantly secluded from them, he perhaps learned to estimate them above their real value: as a man, finding himself ill at ease in one situation, imagines another, wholly differing from it, capable of removing his uneasiness. But it by no means follows that M. Zimmermann would, in a change of situation, have experienced

enced the tranquillity which he expected. He viewed only the favourable side of the picture; he contemplated the prospect only at a distance, through the exaggerating medium of a fancy disturbed by personal anxieties and domestic afflictions, which he feelingly describes, and whose recollection would as surely have followed him, probably with additional force, to the 'gentle stream,' or 'lonely bank,' as it attended him in the crowded court. We cannot assent to the opinion, that solitude is the best cure for woe: on the contrary, we are convinced that it nourishes and prolongs the sensations of grief, and that no remedy is equal to the constant avocation of worldly business. But solitude is our author's *panacea*: it is the *lætitiæ comes*, and *medicina dolorum*; it is proper for all ages and all situations. However M. Zimmermann may defend his system from verging to eremitical notions, we fear that it is vulnerable in this point. The benefits of occasional retirement from the bustle of the world, to give the mind time to cool from the intemperate ardour of its pursuits, are unquestionable. But to disgust the youthful reader with the world in general, is an attempt that a true philosopher might have altogether omitted, or at least not pursued to an extreme. We are social creatures, formed for almost perpetual occupation; and all that can be said in favour of Solitude is, in our opinion, that being recurred to as an *occasional* relief from toil, it affords an opportunity of reviewing our past conduct with a more cool judgment, and of preparing ourselves to prosecute the future with renewed vigour. It is in vain that M. Zimmermann *recommends* the employment of the mind during solitude, and under affliction 'in the accomplishment of some interesting end, and in leading the imagination from one object to another.' Without *necessary* employment obtruded on it, the best-disposed mind, in such circumstances, will be apt to indulge inert and painful recollection, and to corrode itself.

But we must not deny to our author the merit which he really deserves. His work is rich in sentiment and description.

'Solitude engages the affections of men, whenever it holds up a picture of tranquillity to their view. The doleful and monotonous sound of the clock of a sequestered monastery, the silence of nature in a still night, the pure air on the summit of a high mountain, the thick darkness of an ancient forest, the sight of a temple fallen to ruins, inspire the soul with a soft melancholy, and banish all recollection of the world and its concerns. But the man who cannot hold a friendly correspondence with his own heart, who derives no comfort from the reflections of his mind, who dreads the idea of meditation, and is fearful of passing a single moment with himself, looks with an equal eye on Solitude and on death. He endeavours

Yours

vours to enjoy all the voluptuousness which the world affords; drains the pernicious cup of pleasure to its dregs; and, until the dreadful moment approaches when he beholds his nerves shattered, and all the powers of his soul destroyed, he has not courage to make the delayed confession, "*I am tired of the world and all its idle follies, and now prefer the mournful shade of the cypress to the intoxication of its noisy pleasures and tumultuous joys.*"

His intention in the second chapter is to shew

' That Solitude enables man to live independent and alone; that there is no misfortune it cannot alleviate, no sorrow that it will not soften; that it adds dignity to his character, and gives fresh vigour to the powers of his mind; that he cannot, in any other situation, acquire so perfect a knowledge of himself; that it enlarges the sphere of attention, and ripens the seeds of judgement; in short, that it is from the influence of Solitude alone that man can hope for the fruition of unbroken pleasures and never-fading felicity.'

Speaking of the ridiculous resources to which the great are sometimes compelled, to amuse their heavy hours, he enliven's his seriousness with the following anecdote:

' Returning one Sunday from Trianon to Versailles, I perceived at a distance a number of people assembled upon the terrace of the castle; and on a nearer approach I beheld Louis the Fifteenth surrounded by his court at the windows of the palace. A man very richly dressed, with a large pair of branching antlers fastened on his head, whom they called the stag, was pursued by about a dozen others who composed the pack. The pursued and the pursuers leaped into the great canal, scrambled out again, and ran about to all parts, while the air resounded with the acclamations of clapping of hands, to encourage the continuance of the sport. "What can all this mean?" said I to a Frenchman who stood near me. "Sir," he replied with a very serious countenance, "it is for the entertainment of the court."

In the exordium of his third chapter we find a compliment to our country, too flattering to be omitted. Addressing himself to ingenuous youth, he proceeds:

' You will find it absolutely necessary to force yourselves from a world too trifling and insignificant to afford you any great examples. It is in studying the characters of the Greeks, the Romans, the English, that you must learn to surmount every difficulty. In what nation will you find more celebrated instances of human greatness? What people possess more valour and courage, more firmness, more knowledge, or a greater love for the arts and sciences? But do not deceive yourselves, by believing that wearing *the hair cut short* will make you Englishmen. You must, instead of that,

CRIT. REV. N. AR. (III.) Sept. 1791.

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eradicate the vices, subdue the weaknesses of your nature, and only imitate them in their peculiar greatness. It is the love of liberty, the qualities of courage, penetration, sublimity of sentiment, and strength of reason, that constitute the true Englishman, and not their half-boots and jockey hats.'

The grand position of this chapter is, that

'The rudiments of a great character must be formed in Solitude. It is there alone that the solidity of thought, the fondness for activity, the abhorrence of indolence, which constitute the hero and the sage, are first acquired. Many celebrated Germans of my acquaintance lived solitary lives, unconnected with society, during their residence at the university. They shunned the fashionable vices of the collegians, and preserved their native purity; they adopted a stoicism, and preserved not only their chastity, but their application to study. They are now become ministers of state, celebrated writers, and great philosophers, who have diffused wisdom, banished prejudice, and from their earliest youth opened new roads in life utterly unknown to vulgar minds.'

This position is enforced by much argumentation, sometimes declamatory, sometimes humble; and is elucidated by numerous examples, ancient and modern, from Numa the Roman legislator, to Mr. Pitt the minister of Britain. Several extraordinary characters are likewise introduced, some of them little known in this country, others familiar to our notice, to illustrate the baneful effects of an extreme attachment to society, and the utility of early and frequent retirement. The following is a favourable specimen of our author's ratiocination.

'The inestimable value of time, of which the indolent, having no conception, can form no estimate, is much better learned in the regularity of Solitude than in the light and airy rounds of life. He who employs himself with ardour, and is unwilling to live entirely in vain, contemplates with trembling apprehension the rapid movement of a stop-watch; the true image of human life, the most striking emblem of the rapid course of time.

'The time which we employ in social intercourse, when it improves the faculties of the mind, raises the feelings of the heart to a certain degree of elevation, extends the sphere of knowledge, and banishes our cares, is far from being mispent. But if an intercourse even thus happily formed, become our sole delight, and change into the passion of love; if it transform hours into minutes, and exclude from the mind every idea except those which the object of affection inspires, even love itself, alas! will absorb our time, and years will pass unperceived away.

'Time

'Time is never too long; on the contrary, it appears too short to him who, to the extent of his capacity, employs it usefully, in the discharge of the respective duties which his particular situation calls upon him to perform. To such a disposition time, instead of being burthensome, flies too hastily away. I am acquainted with a young prince who, by the assistance of six domestics, does not employ more than two minutes in dressing. Of his carriage, it would be incorrect to say that he *goes* in it, for it *flies*. At his hospitable table, every course is finished in a moment; and I am informed, that this is the usual fashion of princes; who seem disposed to make every thing pass with rapidity. I have, however, seen the royal youth to whom I allude, exercise the most brilliant talents, support the highest style of character, attend in his own person to every application, and I know that he has afforded satisfaction and delight in every interview. I know that the affairs of his domestic establishment engage his most scrupulous attention six hours every day; and that in every day of the year he employs, without exception, seven hours in reading the best English, Italian, French, and German authors. This prince knows the value of time.'

Who this royal youth was, is not hinted. We should have been much gratified in discovering that the allusion leaned to this country. From M. Zimmermann's Conversations, we suspect that it does so.

The author concludes this multifarious chapter with an ingenuous confession, that many of his observations 'are perhaps undigested, and many more certainly not well expressed:' of which censures, the latter at least is probably applicable to both the translations. We are much pleased with a critique passed on the two first parts of his work, as the author himself relates, by 'a lady of great wit,' who seems to have been well acquainted with his volubility in composition. She advised him 'to unbosom himself upon every thing that he felt, and to lay down his pen the moment those feelings were expressed.' 'This method' (i. e. his own), the author adds, with great simplicity, 'has certainly produced faults which a systematic philosopher would not have committed.'

The last chapter is, like the others, a brilliant rhapsody of description and sentiment in praise of Solitude; expressed in such flowery language, that it appears very much like poetry imperfectly reduced into prose: and we sometimes think that the *disjecti membra poetæ* are perceptible. Witness, 'Oh! who would not prefer to every other enjoyment, the soft melancholy which Solitude inspires? Who would not renounce the universe for one single tear of LOVE?'

'To suffer with so much softness and tranquillity; to indulge in tender sorrow without exactly knowing why, and still to prefer retirement;

tirement ; to love the lonely margin of a limpid lake ; to wander alone upon broken rocks, in deep caverns, in dreary forests ; to feel no pleasure but in the sublime and beautiful of nature, in those beauties which the world despise ; to desire the company of only one other being to whom we may communicate the sensations of the soul, who would participate in all our pleasures, and forget every thing else in the universe ; this is a condition which every young man ought to wish for, who wishes to fly from the merciless approaches of a cold old age.'

These are some of the themes on which M. Zimmermann expatiates with the most luxuriant enthusiasm through upwards of one hundred and sixty pages in the last chapter : and to those who are at all prepossessed in favour of the subjects, these dissertations, for we cannot call them labours, must afford a delicious banquet. They display a considerable share of genius, learning, and pathos. Probably the original bears a more methodical appearance : or it may be that our continental neighbours do not require so much regularity of distribution, and compression of style, as ourselves. To the correct taste of an English reader the work would have been more agreeable, if it were pruned of those redundant luxuriances which diminish its strength. At present, it resembles a rich and fertile garden, disposed in little or no order, where the most beautiful flowers and weeds, native and exotic, are indiscriminately mingled ; presenting to the eye no grand or uniform whole, but a scene of splendid confusion. To this effect we incline to believe that M. Mercier, in his two-fold capacity of translator and abridger, has in a great measure contributed. At least, the present version has not tended to illumine or adorn the text, as the following instances, amongst a thousand, may testify: '*to facilitate men in their search after happiness*'—'*that the day might not slip unheededly away*'—'*the inebriety of pure and ineffable delight.*'

We shall conclude the review of this unequal performance with a note of a more lively turn than the reader may have expected.

'Men, in general, fondly hope in eternity for all that is flattering to their taste, inclinations, desires, and passions on earth. I therefore entirely concur in opinion with a celebrated German philosopher, M. Garve, that those persons cannot possess humility of heart who hope that God will hereafter reward them with riches and honours. It was these sentiments which occasioned a young lady of Germany, extremely handsome, to say, she hoped to carry with her into the next world a habit of fine silver tissue, zoned with feathers, and to walk in heaven on carpets of rose-leaves spread

spread upon the firmament. This, also, was the reason why, in a full assembly of women of fashion, where the question was agitated, whether marriages were good to all eternity, they all unanimously exclaimed, *God preserve us from it.*

The Rural Economy of the Midland Counties; including the Management of Live Stock in Leicestershire and its Environs: together with Minutes on Agriculture and Planting in the District of the Midland Station. (Concluded from Vol. II. New Arrangement, p. 200.)

THE second volume of this instructive work contains minutes of agriculture; those detached hints and observations on which the former volume is founded. On this subject we may be allowed to remark, that minutes of agriculture in a person stationary, fixed to one spot, acquainted with the soil, the seasons, and the nature of the springs, are highly useful. In a district, where the observer is 'a stranger and a sojourner,' their utility is more suspicious. Established customs are undoubtedly sometimes wrong, and the prejudices of a district too deeply rooted to be eradicated by frequent experience. But, on the other hand, numerous minute circumstances render a mode of conduct, which may at first seem improper, eligible; and these, as it is impossible at once to understand, may influence what the most accurate enquirer, who, without long residence and *continued* experience, attempts to form a judgment, at first will disapprove. Some of these errors are observable in Mr. Marshall's former works; but, unconnected as we have been with *some* of his stations, we have avoided pointing out where we have suspected them. Our error would have been even greater than his, if we had opposed his decisions on suspicion only; for we had not seen at all what we thought he had only examined superficially.

Those who are acquainted with Mr. Marshall's first work, will recur to these minutes with pleasure, expecting, perhaps, to see similar humorous observations, equally excentric remarks, expressed in his peculiar manner. But we have long since mentioned that the collision of the world has destroyed the sharpness of the figure. The coin, when first struck, may be singular, though the impression and legend are lost by continued use. While the peculiarity, however, is destroyed, we find the same happy discrimination, similar exertions of an accurate judgment, and penetrating acuteness. It is impossible to give even a detail of the different subjects which are confined to the *œ*conomy of the midland district: in general; they relate to agriculture and planting.

The first subject of remark relates to the Bredon lime-kilns, and it leads us to observe, that many minute circumstances are inserted, and sometimes with apparent surprise, that are familiar to many farmers. The Bredon lime rock, like the greater number of calcareous strata, is not divided by veins, and breaks irregularly. 'It is an opinion, adds Mr. Marshall, universally admitted, that much more than the necessary quantity is poison to the land.' This is the case with every active powerful manure that we are acquainted with. The farmer thinks that it produces twich, couch, or thistles; and it is natural that a mere farmer should think so. Our author, however, who soars above this rank, should have treated it as a fancy, and passed it over. Whatever checks vegetation, in general, will not destroy the hardiest plants, and the seeds most retentive of the feminal virtue. These, when they enjoy the whole of the ground, are naturally stronger, soon cover it entirely, and consequently may appear to be produced by the lime. It is a simple fact, which few are ignorant of: but Mr. Marshall returns to it in minute 100 and 103. In the first of these, he remarks, that ten quarters an acre had no bad effects, but rather a beneficial influence on the turnip crop; and the fact may be easily explained on the same principle. If it does not destroy the crop, it will check the weeds. Did he not know too, that a strong healthy crop of turnips is the most destructive enemy of all weeds—See min. 95. The Tichenhall or Walsall lime has no such effect: if we do not admit of an additional principle in the Bredon lime, which we suspect may be the case, the difference of strength will account for the fact.

The berbery plant Mr. Marshall found was injurious to wheat, and he observed too, what has been already sufficiently ascertained, that smutty seed produced a smutty crop.

The midland farmer prefers land with turf in it for wheat, and prefers pin-fallowing, of consequence, to a turnip or summer fallow. This is one of those observations dictated by experience and local knowledge, which we just now alluded to. We are not clear that it is properly explained in the following commentary,

'From what I can understand, however,—by land's having turf in it is not meant, literally, at least not altogether, the unbroken sod or roots of grass, which remain undissolved in the soil; but is, more or less, a figurative expression, meaning that land which has lain some time in grass, will bear better or heavier corn, than that which has been under the plow, time immemorial; an idea perfectly well understood, throughout the kingdom: and, it is an opinion as universally received, that land which has been long under the plow, more particularly common field land, is prone to grass.

grafs. And I never had, before to day, any idea that common field lands were longer in acquiring a turf than other lands which had been under the plow. Because I had never, till lately, known grafs land broken up, and laid down again to grafs, without having, during the time it was in tillage, received a turnep or a summer fallow.

‘What an endless labyrinth is husbandry! I have, till now, considered it as an unerring rule to cleanse land, thoroughly, from every thing vegetable, before it be laid down to grafs. But, I confess, I now begin to be of opinion, that there may be cases, in which even this rule may be erroneous; and the practice of this district, founded on long experience, strengthens my opinion.

‘I have been frequently struck with the rapidity with which the lands of this district acquire a *natural* sward: three or four years after they have been laid down, they begin to wear the face of old grafs lands: yet it never struck me, till now, that this new turf is raised out of the *ruins* of the old. For although a Midland farmer turns over his old turf, and takes a crop of oats; re-turns it, and crops it with wheat: which being harvested, he repeats the operation of turning over the old turf, twice, or perhaps thrice; pulling it about with the harrows, and disengaging it from some of its foulness; — yet it is still the old turf in ruins. The roots and seeds of the grasses, which formed it, are still there: for although the farmer has had two crops of corn, he has, at the same time, had two crops of grafs; the roots of which a winter fallow, of two or three plowings, is wholly inadequate to *destroy*; though no doubt it gives them a considerable *check*: and this accounts for the received opinion, here, that the “second year’s seeds” are the worst grafs: because the clover is then gone off, and the natural grasses, having been checked by the pin-fallow, and kept under by the barley and the clover, have not yet recovered themselves: but, the third year, having nothing to struggle with, they *rise again*; resuming the appearance, and, in a considerable degree, the profitability of old grafs lands!’

The subject is, we think, illustrated in minute 21, by the observations on high ridges, and the whole, perhaps, is explained by the circumstance of the ground being in general a sandy loam, not sufficiently cohesive.

In the remarks on watering, our author seems sometimes not to distinguish between a cold clayey spot, or a clayey loam, overspread with a cold and perhaps a mineral water, and the effects of a warm spring in a more favourable aspect. His hint of planting low swampy places, not easily drained, with a quick growing aquatic plant, and overflowing it, as a source of manure, is worth attending to. After a year or two, when the ground is rich in seeds, and a little coherent, it would be useful to plow in the plants while in their full strength.

The analysis of the herbage of meadows, by an examination of the grasses in it, is ingenious, and seemingly executed with attention and ability. The summer of 1785 was very warm and dry. Even the weeds were eaten down to the root, yet the cattle looked remarkably healthy. Is it not a confirmation of the farmers adage, that 'a dry summer never begs its bread?'

The description of the beetle, the nympa of the turnip-fly, we shall select.

' The whole length of the body and head, from one twelfth to one tenth of an inch.

' Its width or breadth, about half its length.

' The antennæ are of ten joints, and about two thirds of the length of the body.

' The wing cases—concave, and joined by two straight edges: their colour a dark chocolate, with a stripe of yellow white along the middle; occupying about one third of the surface; which is dimpled, polished, and shell-like. Both sides the same. The texture, brittle as eggshell.

' The wings are folded back under the cases, being nearly twice their length;—membranaceous, with two or three strong nerves, running about half their length. Colour, a light drab or stone colour: the nerves brown.

' Legs—six—black: the two hind ones, clubbed upward.

' Head and breast—black and polished.

' Abdomen—the same, with four articulations.

' In catching these beetles, I found I had bruised, on the under-side of the leaves I caught them upon, a number of soft insects.'

' The flies bear this description:

' The body and head—black, short, nearly eggshaped; about one twentieth of an inch long; not larger than a grain of turnep seed.

' Wings—four: two very long; standing high above the tail; more than twice the length of the body: two very short; not so long as the body: both pairs transparent, and strengthened by a few opaque straight nerves. The shade, coppery—elegant!

' Antennæ—long, slender, tapering: the joints indistinct: the length three fourths that of the body. Colour black.

' Legs—six, of a lighter colour than the body.

' Proboscis—large, long, cylindrical, jointed, ending in a point, which the insect in either state inserts in the leaf, and which, when it couches at feed, appears to issue from the abdomen; but, on being raised upon the legs, it evidently passes to the snout: in walking, it is carried under the belly; lying close to the thorax; reaching about half the length of the body.

' Abdomen—nearly globular: flattened at the apex; with a little black

black club, standing out on either side : which appendages and the proboscis are the same in the fly and the bug.

‘ The propagation of this insect I have not yet been able to discover. From what I have already observed, it appears to be viviparous. The pits on the leaves are evidently eaten by the beetles ; there is not the smallest remains of a nidus in any plant I have yet found them upon. They are plentiful upon a neighbour’s plants, which are but just opened into leaf ; and which have not yet a speck upon them.

‘ The blades of self-sown oats among the turneps in No. 2. are covered with them : not less than a hundred on a blade ! they are also in great abundance upon the *chenopodium viride* (fat-hen) and some I have found upon the bean. But upon these two plants, they appear to be larger and blacker : the very black bug—negro—here provincially “ smother fly”—with which beans are frequently infested.’

The author thinks this animal viviparous : the changes are more likely the natural ones, and the parent beetle, or the eggs, preserved during the winter in the ground. This idea is confirmed by the observations in a subsequent ‘ minute.’ The fly or the beetle is at first a worm, and, in this state, the chaffer first occurs. Authors and observers have only differed because they have seen the animal in different periods of its transformation. The turnips planted early are not infested, probably, because the beetle has not yet undergone his last transformation. From not attending to this circumstance, Mr. Marshall is puzzled by some of the appearances of the chaffers, called, in the West, oak-cubs, from their being so common on the oak, though they feed on almost every leaf. If the weather during their larva state is very cold, or more certainly if it is wet, the number of these offensive animals is much less. The early drought and heat of the present summer cherished many of the larvæ ; and, but for the cold and wet following, insects would have been very troublesome and destructive. They are at present (July 8) scarcely observable.

‘ Aug. 21. There is an idea prevalent, here, that “ Geese are healthful things among cows ;” and farmers in general, I believe, make a point of having a flock in their cow pastures : not, however, by way of sweetening the grass ; but of purifying the water.

‘ The idea seems to be founded in nature ; and the practice may have been raised on experience : the violent agitation which geese, and other water fowls, sometimes communicate to water, may be said to be nature’s process of purifying stagnant pools.’

We shall extract another miscellaneous minute, without a comment.

‘ In

' In market conversation, the changing of seed became the subject. Mr. —, the largest occupier in the district, thinks it of no use. He has not changed his red wheat, for ten or twelve years; and yet experiences no falling off. Other farmers, who have done the same, are even celebrated for their feed wheat.

' I never, however, have perceived so general a spirit for the changing of seed, as prevails in this district. Mr. — of — has some wheat just arrived from Cambridgeshire, which stands him in nine shillings a bushel, Winchester measure, and fetches it ten or twelve miles. He, on the other hand, sends some this year into Shropshire. Even the little field farmers have been accustomed to sow wheat of the southern counties; but, from what I can learn, the spirit begins to abate.

' Indeed, the practice here, as every where else, seems to be founded on general notions; and no one appears even to reason upon its propriety; much less bring any other proofs of its utility, than "it must be so*."

Barley, ripening after the frost comes on, and even swelling at the same period, is no new observation. It occurs frequently in the North, and has been more than once mentioned in our Journal. The practical farmer, in other districts, will find many circumstances recorded as singular, which are common; but this we have already hinted at, and must dismiss this part of the volume with remarking, that it contains many valuable and judicious observations on different branches of rural œconomy, and particularly harvesting. We have selected only some of the most uncommon, and the more generally interesting parts.

The second part, on planting, contains many curious remarks on trees, including the *doctrine of hedge-making*. The last, however, is neither very new nor singular. We find some things which we disapprove, and, as in the former part, old doctrines represented as uncommon. We shall turn therefore to the more pleasing division of the subject, planting and the physiology of vegetation connected with it. Our author seems to have been fortunate at fixing his residence in this neighbourhood, during a considerable fall of trees.

The rings, in the wood, are now known to be depositions of ligneous matter from the bark in successive years, and to be of service in ascertaining the age of the tree. Perhaps they may be employed, with some corrections, in ascertaining the

* I do not mean to say that the changing of the "seed," or rather the variety, of cultivated crops is of no use: I have long been of opinion that it is useful (see *min. Surrey*). I can say with truth, however, that I do not know it to be of any service. It appears to be, at present, one of those mysteries of husbandry, which nothing, perhaps, but a public establishment will ever be able to clear up.

age from the diameter; finding from a number of trials, the medium thickness of the rings, in a given circumference, when the tree seems not to be stunted. It should be added, that, as this method can only be employed in oaks, or trees of a great age, an approximation, and, perhaps, no very accurate one, can only be expected. We shall add Mr. Marshall's account of the growth of the oak.

‘ There has been, lately, a fall of timber in these woods; including some large trees. Counted the rings of one which was found at the but. The number, as nearly as I could ascertain it, two hundred. But the last forty or fifty years growths were so thin, I could not count them with certainty; though with sufficient accuracy to ground the following calculations.

‘ The girth of this tree, in the girding place, is nine feet, the diameter of which is somewhat more than thirty-four inches.

‘ The estimated growth, in this part, is thirty inches diameter, during the first hundred and fifty years, and four inches (two inches thick) in the last fifty years.

‘ The length of the stem twenty-two feet. The contents of the whole 110 feet of timber. The contents of the first 150 years growths, 85 feet; leaving 25 feet for the growth of the last 50 years.

‘ Therefore, although the encrease of diameter has been comparatively small, during the last fifty years, the encrease of timber has been nearly as great, as in the first stages.

‘ But supposing this tree had been taken down at one hundred and fifty years old, it would, at two shillings a foot, have produced eight pounds ten shillings: the interest of which would have amounted, in the course of fifty years, to more than twenty pounds; beside the use of the land, during that time. Whereas the tree, at that rate, is now worth only eleven pounds.’

Linnæus had observed, that after severe winters, the rings are narrower. Mr. Marshall is inclined to attribute this rather to the chaffers, whose chrysalis, not being prematurely animated, has a better chance of surviving the colds of spring, than to the severity of the winter. But a mild winter is by no means injurious to these animals, nor a severe one favourable. The whole depends on the temperature and moisture of spring: on the other hand, a winter, though severe, often represses without decreasing the vigour of the summer shoots. After the late severe winter of 1789, within our observation, the trees foliated more early, and their shoots were more rapid than after many milder seasons. Our author confirms this by his remark on the winter of 1784. In the animal body, cold to a certain degree is a tonic, and beyond that a sedative power: may it not be the same in the vegetable kingdom?

‘Conversing with two experienced woodmen, on the rise of the sap of oak, they were clearly of opinion, founded on many years experience in felling timber, that the sap of old trees rises much earlier than that of young ones.

‘In pruning and setting up an old oak, with a view to ornament, two days ago, the sap had evidently reached the uppermost twigs: though the grosberry is now only foliating, and the fallow has not yet blowed.

‘Mr. —, a considerable timber dealer, says the bark of the trees, in Merevale wood, would now run; and the woodmen corroborate this, in saying, that they generally begin a fortnight sooner in that wood (the oldest in the neighbourhood) than in any other.

‘This early rise of sap, in old trees, may be owing to the vessels being comparatively large and rigid; the bark being less elastic, not embracing the wood so closely, as that of young growing trees, which will even burst the bark to gain that freedom of circulation, which, perhaps, in the end, is injurious to old trees.’

Another fact of some importance is, that the upper part of an oak-tree will be full of sap, when, in the lower part, it has scarcely began to run. This fact is not easily explained. We have seen, in some experiments, recorded in the second volume of the *Edinburgh Transactions*, that the sap rises as it were in tides; and it is not improbable, that, when it arrives at the more tender succulent branches, its return may be more difficult, and at last it may be almost wholly accumulated in these. When a trunk is full of cracks, it is said to be ‘shakey,’ or shaken (shattered). Sometimes these numerous cracks unite and form one large one. This is said to be owing to frost, and the evidence of one man is adduced, who has seen large cracks formed in consequence of frost, after hearing loud explosions. The fact, however, is not applicable; for these cracks were external, and it is not always possible to know a shakey tree from any external mark. It is probable that it may arise from frost, or from dry weather and an unequal contraction. The loud cracks in frosty weather are usually owing to the breaking of the limbs.

In planting our author moistens the holes fully before he fixes the young tree; but this is a method to be employed with some limitation. In cold clayey ground it will be highly injurious. In the lighter soil of this district, it may be useful.

‘The watering of holes before planting, in the manner I have practised this season, is perhaps a new process. I have never met with the idea, either in theory or practice: a circumstance the more remarkable, as it seems to set the dryness of the season,—the bugbear of planters,—at defiance.

‘The

‘ The principal difference, to the planter, between a dry and a moist season is evidently this. In the latter, the soil of the plantation is sufficiently cool and moist for the purposes of vegetation : not partially moist above ; nor in a state of puddle about the roots (as it is in the ordinary method of watering holes) ; but uniformly moist : not only in the region of the roots, but below them : the humidity there lodged being drawn up, leisurely, through the soil, by the action of the atmosphere upon the surface ; furnishing the roots in its ascent, with a uniform and natural supply of coolness and moisture ; both of which, perhaps, are requisite to a full supply of sap.

‘ On the contrary, in a dry season, this requisite degree of coolness and moisture of soil is wanted ; and it appears to be an evident duty of the planter to supply the deficiency ; which, in most cases, he may, at an inconsiderable expence,—comparatively with the advantage of planting with a moral certainty of success.

‘ In theory, at least, it is good ; and the result, at present, of this year’s practice, is a strong evidence of the theory being well founded. Such strength of vegetation, from fresh planted trees, I do not remember to have observed. The shoots of the Weymouth pines and the balm of Gilead firs are extraordinary ; and the oaks, although they are badly rooted, having stood some years too long in the nursery since their being transplanted, and although they were exposed to the air and brought eight or nine miles with naked roots, are now most of them breaking out very strong. The larches thrive the worst : but they were moved at a critical time ; just as they had begun to break out into leaf ; and were, in that state, brought three miles, with roots naked of mold. An *esculus* (horse chestnut) moved in full *bud*, and in a dry parching air, has not yet appeared to be sensible of the removal.’

In pruning for planting, our author recommends taking off the branches only *near* the stem, not close to it, according to the usual mode. In every transplantation, considerable pruning is requisite, since more force is required in the plant to push the sap through an inch of decaying wood, than to make six inches of a new shoot. In the first season, the pruning must have been very rashly conducted, to occasion any considerable bleeding. Our author, in his subsequent experience, seems to have corrected himself. The proper ages for falling trees is various. Mr. Marshall recommends, for the poplar, from 30 to 50 years old ; the elm, from 50 to 100 ; ash, from 50 to 100 ; oak, from 100 to 200. On dry absorbent soils, the oak decays much sooner, than in the stiffer more coherent ones. The poplar is used in ‘ flooring boards’ and packing stuff.

Various other remarks on falling timber, making charcoal, and the management of hedges, occur in these instructive minutes,

notes, with some interesting descriptions of noble oaks, and useful observations on planting, and the early management of plantations.--On the whole, though the farmer will meet with much that he probably already knows, and some things which he will find he cannot imitate with advantage, he will find these, and our author's former volumes, instructive companions.

A New Medical Dictionary; or, General Repository of Physic. Containing an Explanation of the Terms, and a Description of the various Particulars relating to Anatomy, Physiology, Physic, Surgery, Materia Medica, Chemistry, &c. &c. &c. By G. Motherby, M. D. C. M. S. The Third Edition. Revised and corrected, with considerable Additions, by George Wallis, M. D. S. M. S. Folio. 2l. 10s. Boards. Johnson. 1791.

THIS edition of a valuable dictionary, already twice mentioned in our Journal*, is so much enlarged, that it calls for a more minute examination, particularly in those parts where additions have been made. The form of a dictionary is so convenient for casual information, for quick and frequent references, why may we not add too, so favourable to indolence, that publications of this kind have been greatly sought after on account of their utility, and of the ease with which they afford knowledge. The earliest lexicon on record is that of Erotian, who lived in the age of Nero; but his work is rather a glossary, as its title imports; and, if we except some observations on the History of Medicine, is chiefly intended to explain the difficult words of Hippocrates. Indeed, when all medicine was supposed to be confined to the 'divine old man,' to explain his language and his doctrine could be the only object. This work, often published separately, is now most commonly found in the *Œconomia Hippocratis* usually annexed to Fœsius' edition. Herodotus Lycius compiled also a dictionary of the obsolete words of Hippocrates, which occurs generally in the Venice edition of Mercurialis' Hippocrates, and in the splendid but inaccurate work of Charterius. Galen's Lexicon of the difficult words of Hippocrates, the *Voces Græcæ* of Julius Pollux, the Medical Dictionary of H. Stephens, the *Definitiones Medicæ* of Gorraeus, and the *Œconomia Hippocratis* of Fœsius, are little more than explanations of words, though they occasionally contain some of the sentiments and doctrines of the Grecian physicians. In short, the first dictionary, which professedly contained medical information was that of Blanchard, for the first editions of Ca-

* Cr. Rev. vol. XLIV. p. 327, and vol. LIX. p. 476.

stellus, published early in the 17th century, were chiefly compilations from the Greek lexicographers already mentioned; and we must not mix in this history the additions of I. P. Bruno, the modern editor, who has greatly enlarged it. The best edition of Castellus was published at Naples in two volumes 4to. 1761.

From the æra of Blanchard, medical dictionaries have been of two kinds. This author escaped from a servile interpretation of words, and adopted, to use the language of the editor of the third edition, '*veritatis nuda & nervosa descriptio, sine ullis verborum ambagibus vel auctorum multorum sententiis afferendis, refutandisque.*' Indeed the articles are often unadorned definitions, and the author seldom ventures beyond general causes, adduced with great brevity and perspicuity. Let us add however from a more recent examination, which this little history has induced us to enter into, that the Lexicon of Blanchard is a work which contains much useful information, in a short perspicuous and comprehensive style; mixed indeed with the errors of his age, the end of the last century, but greatly superior, in accuracy of description and extent of knowledge, to the greater number of the works of that period. Blanchard is accused by Morgagni of publishing the observations of others instead of his own, and concealing the source of his knowledge; but this cannot affect the credit of a dictionary, which must be professedly a compilation.

While the first medical lexicographers interpreted only words, the successor of Blanchard formed another class. With Blanchard, in the purely medical part, he confined himself to definitions; but added discussions, at this time of little real utility to the medical student. As a medical dictionary, Quincy's is inferior to Blanchard's, and the numerous additions relate almost exclusively to the mechanical philosophy, which it was supposed would reduce medicine to a certainty. Quincy himself speaks in a tone of triumph on this subject, which the subsequent success has not realized: the article of Tides contains for instance sixty times as many lines in this lexicon, as that of Fevers. Though not professedly medical, yet as it relates to remedies, we may mention Rieger's Introduction to the Knowledge of Natural History. It is a work full of extensive and accurate information; though we suspect it was never finished. All that we have seen of it, is comprized in two thick quarto volumes, including only the three first letters of the alphabet. The French authors, who have compiled dictionaries of medicine, anatomy, &c. are too numerous to be even mentioned in this sketch, and too insignificant to engage us in any examination of their merits. The work of Dr. James,

James, for a time, precluded every other. This author was a laborious and learned physician; but avoiding the meagreness of a collection of definitions, he has engaged in too extensive discussions, and has almost poured the whole of what Boerhaave taught, or his pupils published, into his three vast volumes. In Dr. James it is difficult to find facts in the midst of theory and system, and it is more difficult to discover what nature can perform, when encumbered by a load of medicine. He endeavoured to excel every predecessor, and has been ruined by the inconvenient extent of his work, while its price has lately raised it above the reach of common purchasers. Dr. Motherby endeavoured to steer the middle course, between the naked definitions of one class of lexicographers, and the minute discussions of the other. His work we have already had occasion to commend; and it is, in many respects, improved in the edition before us. The improvements only can be our present object.

Views of different editors will probably differ; and Dr. Wallis has consequently rejected some parts which Dr. Motherby, whose infirm health would not permit him to undertake the task, might have retained. The parts rejected are not however very closely connected with medicine, and those added, though sometimes more curious than useful, are generally important. The whole of the fossilology is now expunged, as not a suitable part of a medical dictionary. Some of the older terms, less generally used, are also rejected; though the great object of such a work should have been to preserve explanations of words which do not often occur, and which cannot easily be found in other places. The omission of the biographical part we cannot commend; it would have been improper to have given an account of the life of each physician; but their æra, their sect, and their general characters, would be a necessary part of such a work. The additions to the virtues of medicines, to the observations on their use, and the insertion of the new formulæ of the last London Pharmacopœia, are real improvements. It is impossible that we should minutely compare all the variations in the second and third editions of this dictionary, so that we shall transcribe two or three of the new articles as a specimen. The articles on 'nature' and 'disease' are new; and though in general it may be supposed, that the most common practitioners understand either term, yet they may not be informed of the numerous opinions of physicians on the former subject, and their peculiar ideas when they speak of a disease. We shall select the first term, and though there is a little of the usual jargon in the beginning, the distinction at the end is just and proper.

'NATURA'

NATURA. Nature. There have been few definitions amongst the variety which have been given, which seems perfectly satisfactory on this subject. This defect is attempted to be supplied by the last commentator on Sydenham's Works; who, after reciting what Hippocrates, Van Swieten, Hoffman, Van Helmont, and Mead, say on this subject, and proving the insufficiency of what they advance, asserts, "That the human body is neither more nor less than an instrument upon which nature performs her various operations, for the purposes for which the machine was created, and that disease is nothing but a defect or imperfection in that instrument, occasioned by some material or mental cause, inherent or accidental, and not to a deficiency of nature, which, universally considered, we take to be an agent of Divine Providence, endowed with limited powers, which she exercises for the formation of bodies, and other particular purposes, in order to promote the ends for which they were ordained; that she cannot transgress those bounds, and that in herself she is ever perfect; and when any imperfections happen in bodies in the animal, vegetable, or mineral kingdoms, they are owing to some circumstances in which those bodies are placed, or with which they are connected, and not to any defect in nature. This is nature considered in its most general sense; but when we apply the term to particular bodies, something else seems necessarily included in the definitions respecting and peculiar to those bodies. Thus then, applied to the human machine, we would say, that nature is the powers inherent in the system, put into, and continued in action by the force of the living or vital principle; and when disease occurs, it is owing to some circumstances happening to the solids or fluids of the human machine, or to some situation into which they are thrown, from whence they cannot perfectly exercise those powers, or feel the impulses of the vital principle, and not to any defects in those powers or principle. We shall offer one instance in proof: a man walking in apparent health, shall, from the bursting of some large blood-vessel, drop dead instantaneously; here appears no previous defect of the constitutional powers or the vital principle, the action only ceases in consequence of the vascular rupture, because the circulation of the blood, for want of vascular continuation, is destroyed by this accident; the defect lies then in the instrument in which these inherent powers reside, and on which this principle asserts its action, and not in the powers or principles themselves; and this will apply to every other species of disease. See Dr. Wallis's Sydenham, vol. i. p. 147, 148."

Disease, in a strictly logical view, is a change in the body, or in its functions; and in common life, by disease, the alteration either material or formal is understood. But causes are beyond the reach of common observers, and sometimes of the

best practitioners: for this and other reasons, the term is confined to a concurrence of symptoms, most commonly united, and which are connected with some change in the body or its functions. Dr. Wallis, in his definition, has united both views; and though, on the whole, we find the present custom in many respects useful and convenient, much confusion arises in consequence of it. We shall extract our editor's definition.

• Dr. Wallis, in his comments on the works of Sydenham, attempting to obviate these difficulties, has given a definition of *disease*, which seems to comprehend the whole. He says, “*Disease* is a præter, or super-natural affection of some part or parts, or the whole of the machine, by which the system is injured and disturbed; or the action of a part impeded, perverted, or destroyed, attended with peculiar symptoms, adapted to the nature of the affection, and parts affected; or appearances deviating from health, from some general, or partial affection, by which the system in general, or in part, is oppressed, or disfigured.”

On the subject of mineral waters we find many useful additions. We shall select our author's analysis of Cheltenham water, as a specimen of his comprehensive account, and the therapeutic addition to the Bath waters. This subject, however, reminds us of a considerable inaccuracy. We find the Cheltenham water under C: the Bath waters by the title of *Bathonienſes aquæ*. It was accidentally in looking for another subject, that we met with *disease* under the title of *Morbus*. Every apothecary does not understand Latin; and, if he cannot find ‘*disease*’ would search no farther. Yet our editor may reply, the index will assist him: we allow the index to be greatly improved; but the necessity of an index except for synonyms is a strong proof of defective construction in the work. We are obliged to add that, in this respect, the present dictionary is still exceptionable.

• **CHELTEHAM WATER.** This arises from a spring near Cheltenham, in Gloucestershire; and is one of the most noted purging waters in England. When taken up from the fountain it is clear and colourless; has a saline, bitterish, chalybeate taste; it strikes a pale but vivid purple colour immediately on being mixed with an infusion of galls. When exposed to the air in an open glass vessel it throws up a quantity of air bubbles, becomes turbid, and loses its brisk chalybeate taste, and property of tinging with infusion of galls. On evaporation it is found to contain a calcareous earth, mixed with ochre, and a purging salt. In one gallon were found by Dr. Short, 74 grains of calcareous earth mixed with ochre, and 673 grains of a purging salt. Experiment the second afforded 42 grains of earth, and 580 purging salt. The
third

third 70 calcareous earth, and 622 purging salt. Dr. Ratty, 36 grains of earth, 494 of salt, which was composed of vitriolated magnesia and a small quantity of sea-salt. Dr. Lucas, 4 grains of iron, $181\frac{1}{2}$ grains of calcareous earth, mixed with a small portion of selenites, $362\frac{1}{2}$ of salt of the nature of Epsom, but drier and finer. Dr. A. Fothergill makes the salt to be a native Glauber, mixed with a portion of Epsom salt. As a purge, this water is drank from one to three pints; though in general from half a pint to a quart is sufficient. It operates with great ease. See *Aquæ Cathartica Amaræ*?

In the analysis of the Bath water our author should have mentioned the later experiments of Dr. Falconer, and the remarks of Dr. Pearson in his Essay on Buxton Water. It is not to the fixed air that the Bath waters owe their virtue, but to the inflammable air. Fixed air may be confined by common stoppers, but the inflammable air escapes almost in the moment of bottling, and very certainly through the closest fitted cork, with all the assistance of wax. In the therapeutic directions our author is more correct.

‘ They operate powerfully by urine, and promote perspiration; and if drank quickly, and in large draughts, they sometimes purge; but if taken slowly and in small quantities, they rather incline one to costiveness; cause a sense of heat; and oftentimes a heaviness of the head; with a propensity to sleep—particularly on first drinking them.—These waters have been much recommended in disorders of the stomach and bowels; in the gout, rheumatism, palsy, and variety of other complaints.—They are likewise much used for bathing in;—and for pumping on paralytic, or other diseased limbs: when taken internally, as they often heat on the first using them, it is right to cool the body by taking a dose or two of some mild aperient medicine, and to live on a cooling regimen, before entering into a course of them, and for the plethoric, to lose a few ounces of blood; and during these courses to live regular, and if inclined to be too costive, to take occasionally a dose of some cooling physic.’

In the accounts of the active powers of medicinal substances, we perceive many additions in different places introduced. Dr. Wallis speaks not only of their beneficial effects, the best mode of administering them, and the diseases in which they are useful, but the contraindications which prevent their being employed. On the subject of bark, ipecacuanha, jalap, crystals of tartar &c. &c. we find various additions respecting the method of administering them, or the substances which add to their powers.

To different diseases also we perceive some additions; particularly on the subject of asthma, influenza, cephalalgia spasmodica, distortio spinæ, &c. &c. From the latter we shall select some observations we think of importance.

'In the course of lecturing in the year 1781, Mr. Pott observed, that it seems to be one of the few things that one may reason upon à priori, viz. that the whole train of the various symptoms of this disease are derived originally from a constitutional predisposing cause; for whenever, in a curvature of the spine, the discharge begins to have any effect, the lesser symptoms, if they may be so called, as pain in the stomach, tightness across the breast, incapacity of holding the urine or fæces, all give way before the removal of the lameness from the curve begins to take place.

'Lastly. If it is considered, that the primary cause of the the curved spine and all its symptoms, preceding, attending, and consequent, is a morbid state of the spine and of the parts connected with it, the following inference will be allowed, viz. by an early and proper attention, the temporary lameness, permanent deformity, and fatality, may be prevented. It is found that issues are capable of effecting a perfect curve, even after a caries hath taken place, and that to a considerable degree, which is also true; is it not reasonable to conclude, that the same means made use of in due time might prove preventive? In many habits issues would be beneficial, independent of this disorder; infants and young children of strumous habits, are the subjects who are most liable to this distemper; and they are in general more served by artificial drains than any other persons.'

The references to different authors are numerous and useful; though we must regret that a proper distinction is not always made. Authors, whose pretensions are specious, but whose experience and knowledge are limited, we find joined with others of the first eminence: in some instances the compilers of family medicine receipts, and of popular epitomes, are introduced with others whose authority is undisputed.

In our former articles we have not mentioned the plates: it is necessary, therefore, to add, that, in this work, they are clear, distinct, and in general well chosen. To the twenty anatomical plates of the former edition, four are added, representing the uterus in its different states. It is unnecessary in this place to defend the use of anatomical plates, for they will, at least, be considered as serviceable in assisting the recollection of the student. There are three botanical plates, containing chiefly the different shaped leaves and roots; one chemical one
copied

copied from works of the last century, without a single additional-representation of a modern furnace, or any part of the pneumatical apparatus. Two plates of the old chemical characters are added.

On the whole, a fastidious critic might point out some defects in this work, but they are seldom of great importance. It is the only medical dictionary which comprehends the modern improvements, and the only author who seems to have steered with success between the different classes of lexicographers already mentioned; who, not contented with 'naked' definitions, has with equal care avoided diffuse dissertations.

Travels of Anacharsis the Younger in Greece, during the Middle of the fourth Century before the Christian Æra. By the Abbé Barthelemi. Translated from the French. 7 Vols. 8vo. and an eighth in 4to. containing Maps, Plans, Views, and Coins, illustrative of the Geography and Antiquities of Ancient Greece. 2l. 12s. 6d. Boards. Robinsons. 1791.

WE have examined these very pleasing and entertaining volumes in a series of articles, while they were yet in their original language. These occur in our LXVIITH, LXVIIITH, and LXIXTH volumes, p. 526, 555, and 569 respectively; nor did we lay them aside from displeasure, fatigue, or disgust. When we found that we should probably have occasion to return to the Scythian's travels in an English dress we deferred any farther account, not only as it might be more agreeable to our readers, but because we have very few pages which we are able to allot to foreign literature, and consequently are anxious to reserve them, if possible, for works which we shall never probably attend to in any other form. We shall now, therefore, introduce the translator, and then resume the narrative from p. 574 of our LXIXTH volume.

Of the plan of the work, and of its ornaments, we have already given a general account. The translator, to whom we are indebted for a faithful and elegant version, and for preserving the assistant tables and the ornaments with great accuracy and beauty, not much impaired, introduces his work with equal candour and modesty.

'I have yet to say a word or two of the translation. I have in general, been rather solicitous to give the meaning of the original faithfully and accurately, than to be minutely nice in my language and style. At the same time, I have not been unmindful of endeavouring, at least, to make my author speak good English, and untainted, as much as may be, with foreign idiom: but I am far from having sufficient vanity to suppose that from the latter of these defects my version is entirely free. The difficulty of translation is best known to those who have most fre-

quently attempted to render what has been written in one language into another; nor to those who have seldom been so employed can the difficulties by which this species of composition is surrounded, be distinctly known. Unfaithfulness to the author on the one hand, and corruption of idiom on the other, are the Charybdis and Scylla of translators. Different nations not only use different words and expressions to signify the same thing, but have different modes of thinking on the same subject. The ardour and vivacity of our sanguine neighbours frequently appear unnatural and even ridiculous, to our more phlegmatic countrymen. Metaphors authorized by custom, the great arbiter in every question of this kind; may appear proper, and even elegant in one language; when in another, to which they are a novelty, they would be esteemed harsh, forced, and inadmissible; and great is the perplexity frequently occasioned to the translator by such figures: if he admits the metaphor, he offends by risking an expression unusual, harsh, and in some sense chargeable with foreign idiom; if he entirely neglects it, he enfeebles the language; and if he substitutes another more agreeable to the genius of his own tongue, it may be alleged that he has not kept sufficiently close to the expression of his author. The French language frequently indulges in such figurative expressions: the sentimental ardour of the nation continually produces a style which to an English reader will appear to border on inflation and bombast. There is certainly much less of this style in the present work than in many others in that language; because the author, having formed his taste on the correct and chaste models of antiquity, has given less into it: but still the genius of the language will occasionally display itself, and the translator find reason to exclaim—

Nobis non licet esse tam disertis.

The rest of the preface contains an apology for the use of some terms not strictly Grecian, and an account of his reduction of the French weights and measures.

We need not perhaps repeat, that the abbé Barthelemi designed to relate the history and describe the state of ancient Greece; but, preferring a narrative to the formality of didactic instruction, he has supposed the son of the famed Anacharxis to have travelled through the various states and kingdoms, and, after his return, collected the different observations that he had made, supplying the ancient history of Greece in the introduction. In the course of his travels, he tells us, that the theatre engaged his attention; and, at the commencement of the sixth volume, he has collected his different observations on this subject. The origin of the drama is well known; nor does he greatly change our views of it, when he mentions, that the first exhibitions were poetical, the frantic songs of the Bacchants,

Bacchants, or the more abusive scurrilities of the drunken votaries of the god. It was that part of the Grecian drama, which, under a better management, became the chorus; and the speaker, for at first it was only one, was an innovation, designed chiefly to explain the subject of the song. This is the general doctrine of the ancients and moderns; but, of the former, the best historians were distant from the period of the invention, and the rapid progress, from the imperfect condition of the drama in the cart of Thespis, to its matured state in the exhibitions of Æschylus, lead us to think that some other cause must be added to the gradual and natural expansion of the mind. How imperfect was the state of the drama in China many hundred years since? and how little progress has it yet made to perfection? We suspect that the Grecians, who always borrowed, though they had the dexterity to conceal their obligations, owed many of their improvements in this respect to other countries, and perhaps to India. With Æschylus, the Grecian tragedy advanced towards perfection: like our own Shakspeare, as we lately had occasion to remark, the vigour and the force of his genius carried him beyond vulgar rules; and he, like our dramatic bard, fully understood the art of raising expectation by silence. How sublime is the silence of Cassandra, to adduce one instance only, when she is brought to Clytemnestra, and how much more impressive is the poetic furor of her vaticinations afterwards, especially if assisted, as we had reason to suppose from one expression of the chorus, by the agitations and contortions usual in the prophetesses, previous to their utterance. Some of the ancient critics, as is probable from the examination of Aristophanes, thought this occasional silence a blemish; but that author, with a sound judgment and a deep insight into human nature, has shown it to be an excellence.

In this theatrical discussion, we have the general system of the ancient dramatic criticism at some length, and an entertaining description of the ancient theatres of Greece, their various decorations, &c. Their scenery seems to have been more extensive than a modern critic might suppose, and their machinery was by no means contemptible. When brought together, it appears very respectable; and our author, in his usual way, scarcely stirs one step, or enumerates one circumstance, without his authority. There are probably few professed scholars, who are aware of the various apparatus to be found in the theatres of Athens. The subject is so generally understood that we shall content ourselves with one or two extracts.

‘ There was a time when comedy presented to the spectators the

faithful portrait of those whom it openly attacked. More decent at present, it confines itself to general resemblances, and such as are relative to the absurdities and vices which are the object of its satire; but these are sufficient for us immediately to recognize the master, the servant, the parasite, the indulgent or severe old man, the youth of regular manners or dissipated life, the maiden adorned in all her charms, and the matron distinguished by the gravity of her carriage and her silver hairs.

'We do not indeed see the various shades of passion succeed each other in the countenance of the actor; but the greater part of the spectators are so distant from the stage that it will be impossible for them in any manner to be reached by this eloquent language. Let us proceed to objections that are better founded. The mask causes the voice to lose a part of those inflexions which give it so many charms in conversation; its transitions are sometimes abrupt, its intonations harsh and rugged: the laugh is altered; and if it is not managed with art, its grace and effect are entirely lost. In fine, how is it possible to endure the sight of an hideous mouth, always motionless, and continually gaping when the actor is silent?

'The Greeks are sensible of these inconveniences: but they would be still more offended if the actors performed without such a disguise; since, in fact, they could not express the relations which exist, or ought to exist, between the physiognomy and the character, between the condition and the external appearance. Among a nation which does not permit women to appear on the stage, and which considers propriety as a rule as indispensable and essential in the practice of the arts as in that of morals, what disgust must not be excited at seeing Antigone and Phœdra appear with features, the harshness of which would destroy the illusion, Agamemnon and Priam with an ignoble air, and Hippolytus and Achilles with wrinkles and grey hairs! The mask, which it is allowed to change with every scene, on which may be portrayed the symptoms of the principal affections of the soul, can alone maintain and justify the error of the senses, and add a new degree of probability to imitation.'

'The conversations animate the drier and more didactic parts; and the introduction of Polus, an actor, leads the author to mention some humorous anecdotes. Actors, it seems, were as arbitrary in Greece as in the modern kingdoms of Europe.

'With less genius, says a poet, we are exposed to still greater risks. The art is become more difficult. On the one hand, the public, satiated with the beauties to which it has been long accustomed, absurdly requires that an author should unite the abilities of all the writers who have preceded him; and, on the other, the
actors

actors incessantly complain that they have not parts sufficiently brilliant. They compel us sometimes to extend and do violence to the subject, and sometimes to destroy the connection of the parts. Frequently their negligence and want of ability are sufficient to cause a piece to fail. Polus will pardon me this censure: to venture it in his presence, is to pronounce his eulogium.

‘*Polus.* I am entirely of your opinion, and shall relate to Zopyrus the danger to which the Orestes of Euripides was formerly exposed. In that beautiful scene in which the young prince, after a fit of madness, recovers his reason, the actor Hegelochus, not having properly managed his breath, was obliged to separate two words which, according as they are pronounced with an elision or not, give two very different meanings; so that, instead of saying, *After the storm I see a calm*; he said, *After the storm I see a cat*. You may easily judge of the effect produced by such a mistake in this interesting moment: it excited loud bursts of laughter among the audience, and gave occasion to many sarcastic epigrams on the poet and the actor.’—Γαλην, *a cat*, differs only by a single letter from Γαληνα, *a calm*, and when ορῶ follows the α is easily lost.

Philotas had, in the island of Samos, possessions which required his presence, and the young Scythian, eager to acquire every essential and interesting information respecting Greece, engages him to anticipate the time proposed. It was his design to pass through Chios, and visit the principal cities of Greece in Æolia, Ionia, and Doria; to which he wished to add, in their return, those situated towards the coasts of Asia, as Aftypalea, Cos, Patmos, and Samos. Apollodorus permitted his son Lysis to accompany them: many of their friends wished to be of the party, particularly Stratonicus, very amiable adds our author, to those whom he loved, and formidable to those he hated, on account of the severity and success of his repartees.

They landed at Chios, one of the largest and most celebrated islands in the Ægean Sea, whose coasts produce excellent wine. This island, which claims, with so much probability, the honour of the birth of Homer, still contains some of his reputed descendants, styled Homerides. Our travellers met with them in a very magnificent dress, with crowns of gold on their heads. They speak not of Homer, but offer him a more flattering tribute. They are said to recite, alternately, passages of the Iliad, and their modulated repetition is so judicious, that, even in the most striking parts, they discover new beauties. These islanders were, for a time, in possession of the empire of the sea; but their power and their riches were fatal to them. They first introduced the trade of slaves, and the oracle declared, that by this means they drew on themselves the

the vengeance of heaven; one of the most brilliant and useless, adds Anacharsis, of the oracular responses.

From Chios the travellers repair to Cyme in Æolia, and from thence they proceed to visit the flourishing cities which bound the empire of the Persians on the side of the Ægean Sea. His descriptions of this part he introduces with an account of the three different races distinguishable in Greece, the Dorians, the Æolians, and the Ionians. They were still to be discriminated, he observes, particularly by their dialects. The Dorian was spoken at Lacedæmon, in Argos, Rhodes, Crete, and Sicily; but the Æolian came so near to it, and the characters of these two races had so general a resemblance, that they could only be compared with the Ionians. The manners of the Dorians were always severe. The characteristics of their music, language, poetry, and architecture were grandeur and simplicity. Their works were finished with elegance and taste. The Ionians were in some respects their inferior; and their consequence was lost by the conquests of neighbouring monarchs over the Ionians of the continent. A short history of these states follows.

Cyme is said to be one of the largest and oldest cities of Æolia. The inhabitants have been styled weak, but the only proof of their folly was a virtue. They were said to have been 300 years ignorant of their harbour, because, in that period, they had laid no tax on foreign merchandize.

After passing some days at Phocæa, the travellers enter the plains fertilized by the Hermus, which reach to Sardes. Every spot offers successive traces of the devastation of war, and we were told, says Anacharsis, that these plains, at a particular period, had been the grave of many thousand Grecians; while in Scythia we should only have observed how many thousand sheep such a spot would have fed. The inhabitants showed them a grotto, from which a rivulet issued, called Meles, held in the highest veneration, as by its side Homer is said to have written his principal works. The Temple of Ephesus and its destruction are sufficiently known; and we may add, that its incendiary has succeeded in preserving his name, at this distant period without detestation, for we are indifferent to the event, which anticipated only the ravages of time. A wise law of the Ephesians may be mentioned. An architect undertakes a building at a given price, under the penalty of his whole property. If he completes it within the bounds, honours are decreed him: if he exceeds them only by a quarter, it is paid from the treasury; if by more, his property is taken to pay the remainder.

‘ We next proceeded to Miletus, and surveyed with admiration
its

its temples, festivals, manufactures, harbours, and the innumerable concourse of ships, mariners, and workmen there perpetually in motion. This city is the abode of opulence, learning, and pleasure ; it is the Athens of Ionia. Doris, daughter of the Ocean, had by Nereus fifty daughters, named Nereides, all distinguished by various charms. Miletus has sent forth a still greater number of colonies, which perpetuate her glory on the coasts of the Hellespont, the Propontis, and the Euxine sea. Their metropolis gave birth to the first historians and the first philosophers, and boasts of having produced Aspasia, and the most beautiful and accomplished courtesans. On certain occasions the interests of her commerce have compelled her to prefer peace to war ; on others she has laid down her arms without having disgraced them ; and hence the proverb : The Milesians were valiant in times past.

‘ Within the walls the city is adorned by the productions of the arts, and without embellished by the riches of nature. How often have we directed our steps to the banks of the Mæander, which, after having received numerous rivers, and bathed the walls of various cities, rolls its waters, in innumerable windings, through the plain which is honoured by bearing its name, and proudly ornaments its course with the plenty it creates ! How often, seated on the turf which borders its flowery margin, surrounded on all sides with the most delightful prospects, and unable to satiate our senses with the purity and serene splendour of the air and sky, have we not felt a delicious languor insinuate itself into our souls, and throw us, if I may so speak, into the intoxication of happiness ! Such is the influence of the climate of Ionia : and as moral causes, far from correcting, have only tended to increase it, the Ionians are become the most effeminate, but at the same time are to be numbered among the most aimable people of Greece.’

At Cnidus they see the beautiful statue of Venus by Praxiteles. They admire its beauty, while the pupil of Praxiteles remarked, that it was in part a copy of Phryne, the artist’s mistress, and had the enchanting smile of another of his mistresses. Among a people passionately fond of the arts, a model of this kind must be highly valued, and our travellers found that many crossed the sea to survey it. The statue gives occasion to a learned disquisition on beauty, on that beauty which results from proportion and congruity ; the fine ideal of Plato ; and the ‘ order in grandeur’ of Aristotle. At Mylasa, Stratonicus, who excelled on the harp, proposed to entertain the inhabitants, not terrified by an event that happened at Jafus, where the multitude ran away on hearing the trumpet proclaim a sale of fish. Stratonicus was not numerously attended ; and, in
revenge,

revenge, he began with—‘O ye temples hear me.’ It was this same person who proposed to give lectures on his art, and taught in a hall in which were the statues of nine Muses and Apollo. His auditors amounted to two only. ‘How many scholars have you,’ said a friend; ‘twelve replied he, the *gods included.*’

‘He was exposed to greater danger at Caunus. The country there is fertile; but the heat of the climate, and the great abundance of fruits often occasion fevers. We were astonished at the number of pale and languid sick persons whom we saw in the streets. Stratonicus thought proper to quote to them a verse of Homer, in which the race of men is compared to the leaves on trees. This was in the autumn, when the leaves were yellow. Perceiving that the people were offended at his pleasantry, he added—“I could not mean to say that this place is unwholesome, for I here every day see the dead walking about the streets.” It was now necessary to depart immediately, which we did; but not without many reproaches on Stratonicus, who laughing told us that once at Corinth, having suffered some indiscreet jokes to escape him, he observed an old woman surveying him with great attention; and when he enquired why she did so, received for answer—“I am astonished how your mother could bear you within her nine months, when this city cannot a single day.”’

The travellers embark at Caunus to visit the isles of Rhodes, of Crete, and of Cos, with respect to which Anacharsis’ observations unite whatever real taste can combine with the most extensive erudition. Let us blush at resembling the Rhodians so imperfectly, who admitted only such monuments as impressed on the soul ideas and sentiments of dignity and greatness; who in the most severe distress preserved the support of hope, and, in the bosom of opulence, forgot not the ancient simplicity of their fathers. It is true, their manners sometimes received impressions not equally advantageous; but they were so much attached to forms of decency and order, that these attacks had only a temporary influence. There were no riots or violence in the streets; they assisted at the games in silence; and, in their feasts, even in the confidence of friendship and of cheerfulness, they respected themselves. The isle of Rhodes was much smaller than that of Crete: the first rose above its prospects; the latter sunk below them. To conceive a just idea of the laws of Crete, let us remember, that Lycurgus drew from the practice in this island, the idea of the public repasts; the strict rules of a public education, &c. but this island, open to the merchants and travellers of every country, received by this means the contagion of riches, and of bad ex-
amples,

amples, which Lycurgus excluded from Sparta. The Cretans never use the name of gods in their oaths; to guard them from the snares of eloquence, professors of oratory were excluded. Though they are at present, says the Scythian, more indulgent in this respect, they still speak with the Spartan conciseness. I was witness, adds he, of a quarrel between two Cretans of Gnoſſus, one of whom, in a fit of paſſion, ſaid to the other—‘May you live in bad company,’ and with this imprecation, the ſevereſt they employ, left his antagonist. Our author has not noticed their fondneſs for the marvellous, unleſs he glances at it in mentioning their relics, the ſceptre of Agamemnon, the club of Hercules, &c. It is indeed in Crete that we meet with the original traces of the Grecian mythology: it is the country of Jupiter, of Minos, &c. it ſtill preſerves traces of the original habitations in caverns, which may have been the ſource of its numerous reputed cities, at a period when cities did not exiſt; and perhaps it ſhows the Phœnician origin of many of its fables in the title of Jupiter, Zan, which the Greeks ſoftened into Ζην, and Ζεὺς.

‘The road which leads to the cave of Jupiter is very pleaſant: it is bordered by lofty trees; and has on each ſide of it charming meadows, and a grove of cypreſs trees of remarkable height and beauty: the grove is conſecrated to the gods, as alſo a temple at which we afterward arrived.

‘At the entrance of the cavern a number of offerings are ſuſpended. We were ſhewn, as a ſingularity, one of thoſe black poplars which bear fruit annually; and we were told that others grew in the environs, on the borders of the fountain, Saurus. The length of the cave may be about two hundred feet, and its breadth twenty. At the bottom we ſaw a ſeat which is called the throne of Jupiter; and near it this inſcription, in ancient characters: *This is the tomb of Zan.*

‘As it was believed that the god revealed himſelf in the ſacred cavern, to thoſe who repaired there to conſult him, men of genius took advantage of this error to enlighten or miſlead the people. It is, in fact, affirmed that Minos, Epimenides, and Pythagoras, when they wiſhed to give a divine ſanction to their laws or their opinions, deſcended into this cave, and remained ſhut up in it for a certain time.’

Cos is famous for the temple of Eſculapius; and, as it was one of the ſchools of Hippocrates, a laboured eulogium on the Grecian ſage ſupplies the meagre unentertaining proſpect which the iſland affords. In the eulogy there is much good ſenſe and accurate information, but ſome things are taken too much on truſt; and, in one or two points, the abbé ſeems to be miſtaken.

mistaken. The Scythian might not be able to judge of the simple elegance of Hippocrates' style; but he has hazarded so many judgments of a similar kind, that this seems to be in part the error of his historian, whom we could almost suspect of having looked only at Hippocrates, through the medium of a translation. The observations during the voyage, and the imaginary accusation of Timon, are ingenious and entertaining. He once mounted the rostrum, and every one, surprised at such an unexpected appearance, was silent. 'Men of Athens, said he, I have a small piece of ground on which I intend to build: there is a fig-tree on it which I must cut down. Several citizens have hanged themselves on this tree; and if you desire to do the same, I now give you notice, that you have not a moment to lose.'

At Samos the statue of Juno exhibited one of the earliest attempts of the sculptor. Originally trunks of trees were the idols, at a period probably when the inhabitants lived in caves, and when their only prison was a labyrinth. Yet, as it is suggested with some ingenuity by the Scythian, we ought not to say that they worshipped trees and stones, but that they met to worship the deity, in a spot distinguished by these objects. The Samians, observes our author, are the richest and most powerful of the states which compose the Ionian confederacy: they are ingenious, industrious, and active; and their history contains numerous facts, which illustrate those of letters, arts, and commerce. Cretophilus, the host of Homer, who received the poet when in indigence and distress, and preserved his writings, was a Samian. Pythagoras also, whom we shall presently mention again, owed his birth to this island.

The fleets of Samos were also respectable, and they contributed to oppose the efforts of the Persians, and of the other states of Greece, who wished to unite this island to their different dominions. The fleets, however, could not oppose intestine commotions; and Polycrates at last established his despotic power. The history of his reign, it is observed, may be styled the 'art of government for the use of tyrants.' He soothed the people by luxurious festivals, and occasionally terrified them by violence and cruelty. The splendor of conquests sometimes dazzled his subjects, and the troops were enriched by the spoils of the state, or kept from the contagious effects of idleness by public works. It was this king who was advised by Amasis, king of Egypt, that a reverse of fortune was to be dreaded. Polycrates chose that this reverse should be voluntary, and threw a beautiful engraved emerald into the sea: it was again found in a fish's stomach, and the weak superstitious Amasis immediately declined any farther connection with the

tyrant of Samos. In this part of the work our author describes the fisheries of the Grecians, but it presents little that will appear new to our readers.

In the conversation between the follower of Pythagoras and Anacharsis there are some interesting observations; but we have a more probable account of the Pythagorean doctrine in the *Lucubrations* of Mr. Tucker, under the assumed name of Edward Search. Let us introduce the Ionian philosopher in our author's own words.

‘ Among the other guests the conversation was very loud and noisy; with us it was at first vague, and without any determinate object, but afterward more connected and serious. It turned I know not on what occasion, on the world and society. After some common-place remarks, the opinion of the Samian was asked; who replied, I shall content myself with giving you that of Pythagoras. He compared the scene of the world to that exhibited at the Olympic games; to which some resort to combat, others to traffic, and others merely to be spectators. Thus the ambitious and the conquerors are our combatants; the greater part of men exchange their time and labour for the goods of fortune; and the sages calmly observe all that passes, and are silent.

‘ At these words I surveyed him with greater attention. He had a placid air, and was of grave deportment. He was habited in a white robe, extremely neat and clean. I successively offered him wine, fish, a slice of beef, and a plate of beans; but he refused them all. He drank only water, and ate only vegetables. The Athenian said to me, in a whisper, he is a rigid Pythagorean; and immediately raising his voice, we are to blame, said he, for eating these fish; for originally we dwelt, like them, in the depths of the ocean. Yes, our first progenitors were fish; it cannot be doubted, for it has been asserted by the philosopher Anaximander. The doctrine of the metempsychosis makes me scrupulous of eating meat; for when I regale on the flesh of this ox, I am perhaps an anthropophagist. As to beans, they are the substance which contains the largest portion of that animated matter of which our souls are particles. Take the flowers of the bean when they begin to grow black; put them in a vessel, and bury it in the ground; and if, at the end of ninety days, you open it, you will find at the bottom the head of a child. Pythagoras himself has made the experiment.’

Pythagoras, it is observed, eat beans; and this food was afterwards prohibited by his successors, as a flatulent aliment, injurious to the useful exertion of the mental powers. Our author seems to ascribe his ablutions, his abstinence, and his abstraction to the Egyptian priests, though they probably had
another

another origin; and we can now trace the whole system with some distinctness, in the doctrines and the practice of the followers of Bramha. He would occasionally eat of all animal substances, except the ox and the ram, those useful animals, which, for this reason, he is supposed to have excepted. The first men, it is remarked, fed on vegetables; but, as animals became too numerous, sacrifices were adopted, and men were allowed to eat of the flesh of the victim. This is fanciful and ingenious, but not solid. Our author adds, that Pythagoras wished to abolish this custom, and limited his followers to a small number of animals, and allowed them to taste, rather than to eat, of the victim. In reality, he seems to have accommodated his system to the prejudices of the people, and to have confined within useful bounds what he could not wholly prohibit. Pythagoras, it is observed, pretended to no power over the operations of nature: he concealed some truths from the world, as they might have been dangerous to himself or the people, and employed common symbols to represent different moral truths, in order to facilitate the recollection of the latter by the frequent occurrence of the former. The discipline of the novitiates is next described, with its effects. My friend, said Pythagoras, is my other self.

‘ In fact when I am with my friend I am not alone, nor are we two.

‘ As, in physics and morals, he referred every thing to unity; he wished that his disciples might have but one same opinion, one single will. Divested of all property, but free in their engagements; insensible to false ambition, to vain glory, to the contemptible interests which ordinarily divide mankind; they had only to fear the rivalry of virtue, and opposition of character. From the time of their noviciate the greatest efforts concurred to surmount these obstacles. Their union, cemented by the desire of pleasing the Divine Being, to whom they referred all their actions, procured them triumphs without arrogance, and emulation without jealousy.

‘ They learned to forget themselves, and mutually to sacrifice to each other their opinions; not to wound friendship by distrust, by the slightest falsehoods, ill-timed pleasantries, or useless protestations.

‘ They also learned to take the alarm at the approach of the least coolness. When in the conversations in which they discussed questions in philosophy, any harsh expression escaped them, they never suffered the sun to go down, without giving the hand in token of reconciliation. One of them on such an occasion ran to his friend, and said to him: Let us forget our anger, and be you the judge of the difference between us. Most willingly, replied
the

the other; but I ought to blush that, since I am older than you, I was not the first to make this offer.

'They learned to subdue those inequalities of temper which weary and discourage friendship. Did they feel their passion rise, did they foresee a moment of melancholy or disgust; they sought retirement, and calmed this involuntary disorder either by reflection, or by melodies suited to the different affections of the soul.'

We shall conclude our article with an instance of their friendship, and another of their patient perseverance.

'I shall here adduce an affecting example of their mutual confidence. One of our society travelling on foot, lost his way in a desert, and arrived exhausted with fatigue at an inn, where he fell sick. When at the point of death, unable to recompence the care and kindness with which he had been treated, he traced some symbolical marks, with a trembling hand, on a tablet, which he directed to be exposed to view on the public road. A long time after, chance brought to these remote places a disciple of Pythagoras; who, informed by the enigmatical characters he saw before him of the misfortunes of the first traveller, stopped, payed the innkeeper the expence he had been at, with interest, and then continued his journey.'

'You remind me of an anecdote of this Lysis. One day, coming out of the temple of Juno, he met, under the portico, one of his brethren, Euryphemus of Syracuse; who having requested him to wait a moment, went to prostrate himself before the statue of the goddess; and, after a long meditation, in which he became absorbed without perceiving it, went out at another. On the morrow, the day was far advanced when he repaired to the assembly of the disciples, whom he found uneasy at the absence of Lysis. He then remembered the promise he had obtained from him, ran to the temple, and found him in the porch, sitting composedly on the same stone on which he had left him the preceding evening.'

(*To be continued.*)

The History of the Island of Dominica; containing a Description of its Situation, Extent, Climate, Mountains, Rivers, Natural Productions, &c. &c. By T. Atwood. 8vo. 4s. Boards. Johnson. 1791.

Dominica is one of the leeward islands, and its situation so advantageous, that M. Bouille attacked it the first moment that hostilities would permit; for, lying between Guadeloupe and Martinique, the French forces could scarcely stir without molestation, and each island was constantly in danger from it. There are also some advantages peculiar to

CRIT. REV. N. AR. (III.) Sept. 1791. E Dominica,

Dominica, which have induced Mr. Atwood to give this particular account of it, that they may be better known, and more judiciously employed. His History, however, is neither full, nor always satisfactory. In some of the accounts, P. Labat would have instructed and corrected him; but in a political view, our author's description is judicious, and frequently, in other views, it is faithful.

This island, though in a latitude of little more than 15° , is not very warm; but it must be remembered that our author speaks chiefly of its eastern side, and his residence seems to have been almost exclusively near the Port of Roseau. The comparative coolness is owing to its high mountains, numerous woods, and frequent rains, which occasion also a moist atmosphere, yet not in so great a degree as to affect the health. The ground is not exhausted, but fertile and varied, though the settlements are not numerous; and those which have been established, are, from different causes, in many places, forsaken.

In Dominica, hurricanes and earthquakes are not so severe as in other West India islands; and the dreadful rolling of the sea, in the hurricane-season, seems rather to be the effect of these convulsions in the neighbourhood: the rain probably prevents any great inequality in the equilibrium between the electrical state of the earth and the air, or numerous volcanos, which are found in this island, discharge the matter, which, if pent up, might occasion more destructive effects. The description of the productions of this island comprehends many of the objects which occur in the other West India islands. We shall select one or two circumstances which are either peculiar or less generally known.

‘ In the woods, an awful yet pleasing solitariness prevails: but that which makes them the more agreeably romantic, is the noise of falling waters, the whistling of the wind among the trees, the singing and chirping of an innumerable quantity of birds among the branches, and the uncommon cries of various kinds of harmless insects, which together with the dark shadiness of the trees, form a solemn but delightful scene for contemplation.

‘ The trees in the woods are of uncommon height, and by far exceed in loftiness the tallest trees in England. In this island their tops seem to touch the clouds, which appear as if skimming swiftly over their upper branches; and looking up the trees is painful to the eye. Many of the trees are likewise of enormous girth, and their spreading boughs extend far around; those of the fig-tree especially, under whose inviting shade hundreds at a time may repose themselves, without fear of being wet by the heaviest shower of rain, or dread of the influence of the scorching sun-beams.

‘ In

‘ In the woods the trees are, in common, covered with different foliage, so that it is usual to see one tree dressed out with the rich liveries of several, all growing in beautiful variety: the trunk and branches, covered with ivy and other plants, growing on them like house-leeks.

‘ That the leaves of different trees should be found on one tree, is an object worthy of speculation; but yet, in my opinion, is no other way to be accounted for, than by supposing that the seeds of different trees, being scattered by the wind, fall into the heart of the same plant, like house-leeks, and are thus incorporated into the tree on which they are seen growing.’

‘ The timber also of the gum-tree, as well as that of several others in the woods, makes good shingles for covering of houses, and was very serviceable for making staves for sugar and coffee casks, at the time the Americans refused supplying the English colonies with them. Several fine sloops and schooners have likewise been built of the timber of this island; and the vessels that have been built of it are esteemed preferable, both for strength and durability, to others built of timber imported from North America. The gum is of the consistence of wax, and used for lamps, in which it burns freely like oil.’

The following fact might have suggested other ideas than those of silent awe and admiration. A lagoon of this kind is not uncommon in coral islands, but these insulated spots are seemingly of a different kind.

‘ Almost in the centre of the island, on the top of a very high mountain, surrounded by others above it, is a large natural pond, or rather lake of fresh water, which is also well stocked with fine fish, and it is said is, in some places, unfathomable. It covers a space of some acres, spreads into three distinct branches, and has a very wonderful appearance in point of situation: it is about six miles distant from the town of Roseau, and great part of the road to it is a steep ascent. On first beholding this lake, a person becomes, as it were, rivetted for a time to the spot, with silent awe and admiration, at viewing so vast a body of water collected at such a height.’

When speaking of the snakes of Dominica, our author mentions a very singular fact. A negro had been missing some time, and was found asleep under a tree, ‘ with one of his legs, up to the thick part of the thigh,’ in the throat and stomach of a snake. The leg was, with some difficulty, disengaged, and said to be reduced ‘ almost to a state of digestion.’ The animal fluids are supposed not to affect any living part, and we must suppose the state of digestion apparent only, for the man recovered the use of the limb. Snakes certainly digest

animal substances partially, swallowing them by degrees ; but the animal is usually killed before this process begins, and covered over with a slime, which seems to prevent putrefaction.

The ipecacuanha is said to be a plant of this island ; but we suspect our author has given this name to a vegetable that resembles it only in its emetic powers. The ipecacuanha of Dominica is said to be dangerously active, and to have been fatal to horses, who have eaten of it in the pastures.

A great part of this work consists of an account of the capture of the island, and the conduct of the French during their possession of it. The negroes, our author tells us, are treated with a parental affection by the planters ; and he gives a very entertaining account of the Obeah people, or the necromancers of the negroes, as well as of their practice. Superstition and enthusiasm however are always of the same kind, and scarcely differ with the soil or climate. We shall conclude our account of this plain and apparently honest history with Mr. Atwood's description of the Caribbes.

‘ The Indians, natives of Dominica, are descended from the ancient inhabitants, who were found there when this island was first discovered by Europeans, and are the people properly called “ Caribbes.” Of these there are not more than twenty or thirty families, who have their dwellings on the east part of the island, at a great distance from Roseau, where they are seldom seen.

‘ They are of a clear copper colour, have long, sleek, black hair on their heads ; their persons are short, stout, and well made ; but they disfigure their faces by pressing flat their noses, which is done in their infancy. They are a very quiet inoffensive people, speak a language of their own, and French, but none of them speak English.

‘ They live chiefly by fishing in the rivers and the sea, or by fowling in the woods, at both of which they are very expert with their bows and arrows. They will kill the smallest bird with an arrow, or transfix a fish at a great depth in the sea ; and are very serviceable to the planters near their settlement, whom they chiefly supply with fish and game. They are also very ingenious, making curious wrought panniers, or baskets of silk grass, of the bark of trees.’

Cider, a Poem, in two Books. By John Philips. With Notes provincial, historical, and classical, by Charles Dunster, 8vo. 4s. Boards. Cadell. 1791.

PHILIPS evidently drew the plan of this poem and the mode of treating the subject from the Georgics of Virgil. His style and diction are as obviously copied from Milton, for we
8 here

here meet with the same loftiness of expression and variety of cadence that marked his great master's noblest production: the harshness and inequality that are occasionally to be found in it are no less carefully preserved. His 'Cider' is, however, much less exceptionable on this account than his 'Blenheim;' in which a studied imitation of Milton's most dissonant numbers much more frequently occurs. On the whole, this is undoubtedly his capital performance. The Splendid Shilling, an admirable burlesque, is not of weight or consequence to compare with it. In that he first attempted to soar on Miltonic wing, and twice alluded to his favourite subject. It is not unlikely but that he then meditated, or at least entertained some ideas of undertaking what he has here so happily executed. Had he confided more in his own genius; had he dared to invent as well as imitate, or imitated less scrupulously, he might have acquired no secondary seat in the temple of the Muses. Philips' poetical character is not, however, the principal subject to be at present investigated. His general merit is not to be disputed; and that he is not entitled to the name of *WOMING* in the strict sense of the word, his editor has fully shewn, by producing a variety of instances in which he has either happily imitated, or servilely copied, his great English father, and their common classical ancestors. The following ingenious note will confirm our observation.

————— Let zephyrs bland
Administer their tepid genial airs;
Naught fear he from the west, whose gentle warmth
Discloses well the earth's all-teeming womb.]

* We cannot well doubt but, when our author wrote these lines, he had in his mind the following passage in Virgil's charming description of the spring.

* Parturit almus ager, ZEPHYRIQUE TEPENTIBUS
AURIS

Laxant arva sinus.

GEORG. ii. 330.

* Now teems the fruitful earth, the fields unfold
Their bosoms to the Zephyr's genial gales.

* Or he might be supposed to have borrowed the "tepid genial airs of Zephyr" from the *genitabilis aura Favoni* of Lucretius, or from Catullus's

* AURA parit flores tepidi fecunda Favoni.

* Here, however, he has been materially misled by his classical reading and taste. The west wind of Herefordshire is by no means a warm and genial wind. That county, being bounded on the west by Brecknockshire, is entirely open on that side to the Welch mountains, which are not only generally covered with snow

all the winter, but often remain so until late in the spring.—The west wind, therefore, blowing over a considerable tract of high frozen land directly upon Herefordshire, has a peculiar keenness, and much more resembles the Ionian Zephyr of Homer, (see Wood's Essay on Homer, p. 24) which blew upon that coast from the Thracian mountains, than it does the genial west wind of Italy, as celebrated by Virgil and the other Roman poets.

‘ This is so much the case, that the Herefordshire farmer fears no wind more than that which blows from the west ; and accordingly, in planting his hop yards or orchards, will prefer almost any situation to a western aspect.—Here then our poet betrays his imitation by one of its most certain marks, as laid down by a most able and judicious critic, “ the giving the properties of one clime, or country, to another.”

The propriety of the present attempt, which the editor in his advertisement endeavours to establish, is certainly not to be questioned. A century has nearly elapsed since the first publication of Philips' Cyder. A poem of that era, particularly one of a didactic kind, on a provincial subject, must require explanatory notes. How far the commentator has proved successful may partly be judged from the quotation already given. A connected chain of notes, on a particular passage, will afford a more adequate idea ; for which purpose and not on account of their peculiar excellency, we shall subjoin those on the following lines.

————— ‘ But nothing profits more
Than frequent snows : O may'st thou often see
Thy furrows whiten'd by the woolly rain
Nutritious ! secret nitre lurks within
The porous wet, quick'ning the languid glebe.’

————— ‘ O may'st thou often see
Thy furrows whiten'd.]

• Virgil in his first Georgic, V. 100. advises the farmers to pray for moist summers, and fair dry winters:

‘ Humida solstitia atque hyemes orate serenas,
Agricolæ ; hyberna lætissima pulvere farra,
Lætus ager.——

‘ For showery summers, and for winter's suns,
Ye farmers, pray ; in winter's dust the corn
And fields rejoice——

TRAPP.

‘ This idea is censured by Pliny, l. 17, c. ii. where he notices the good effects of snow, both on corn and trees.

‘ — Qui dixit hyemes serenas optandas esse, non pro arboribus vota fecit. Hyberno quidem pulvere lætiores fieri

fieri messes, luxuriantis ingenii fertilitate dictum est, Alioqui vota arborum frugumque communia sunt, nives diutinas sedere.

————— *woolly rain.*

* Martial has, "tacitarum vellus aquarum" L. iv. Ep. 3.

* And Eustathius, in his comment on the Periegesis of Dionysius, v. 663, says, the ancients were used to call snow *woolly rain*, having taken the expression from that passage in the Psalms, where it is said, "He sendeth his snow like wool." Psalm cxlvii. 16.

* Σημειῶσαι δε καὶ ὅτι τὴν χιονὰ ἐπιὼδ᾽ ἐς ἴδῳρ ἀγειῶς ἐκ παλαιοῖ φασι, τὴ σφοδρὰ βασιλεὺς Δαίβιδ' ἀφ' ὅρμην ἐνδόντος αὐτοῖς, ὅτε εἶπεν "διδόντος χιονὰ αὐτὴ ὥσπερ ἐρίον."

————— *secret nitre lurks within
the porous wet.* ———

* It was an opinion generally received in Philips' time, that the fertilising quality of snow arose from nitrous salts, which it acquires in the act of freezing.—— But whether nitre, in any respects, fertilises land, has, of late, been much doubted; and the beneficial quality of snow may be variously accounted for, without recurring to nitrous salts. Indeed it has been proved from very accurate experiments, that snow contains only a small quantity of calcareous earth, and no nitre.—— "False philosophy, (says Bp. Watson, in his Chemical Essays, not without a view to this passage,) first gave rise to this idea, and poetry has contributed to diffuse the error."

————— *quick'ning the languid glebe*——

* *Languid glebe* might be taken from a passage in Pliny, immediately following one already cited from that author; where, speaking of the good effects of snow on the ground, he says, "Animam terræ evanescentem exalatione includunt, et comprimunt, retroque agunt in vires frugum atque radices."

The historical notes are written with the same taste and accuracy as distinguish the others: and we doubt not but that the modern descendants of the Ariconian knights will be well pleased at this farther expansion of their forefathers' renown, and the Silurian bard's poetical reputation. Their utility in elucidating a provincial subject, will, we trust, not only prove grateful to his countrymen, but to readers in general, and make a desirable addition to the stores of domestic literature.—We understand that Mr. Dunster, who, by the specimen he gave in translating the Frogs of Aristophanes, led us to wish that he would favor the public with an entire version of his works, is the author of this pleasing commentary.

Popular Tales of the Germans. Translated from the German, 2 Vols. 12mo. 6s. Boards. Murray. 1791.

THERE is great reason to suppose (for the magic 'WE' must at present drop), that these Tales are the result of the traditionary legends of the nursery, and very slightly connected with Germany, except that the scene of these legendary narratives is laid in that country. The author, who has put some good critical remarks into the mouth of the Reviewers, shall be the herald of his own fame, and enjoy a privilege not often granted, that of reviewing his own work.

'We are more disposed to censure the execution than the design of this performance. Tales handed down from generation to generation carry with them a strong intrinsic recommendation. The wayward fancy of man is always apt to make an excursion beyond the bounds of this working-day world, and take its sport in the millennium of possibilities. But this playful disposition is most indulged in the careless infancy of the race. At all ages, however, we are ready enough to quit sober history and dull truth for these frolics of imagination. Frequent repetition supplies the place of writing and record. No country, perhaps, has suffered these primitive fables to perish, and their preservation is alone a sufficient proof of their bewitching power.'

'We could easily undertake to shew that our author has not seized the full advantage of his subject. He has not been careful to interest the reader in the fortunes of any of his personages: nor are his characters delineated with sufficient precision. They come, and no heart beats at their approach: they go, and leave behind them no solicitude for their fate. When a writer has before him all that observation has ascertained of the course of nature; when he adds to this all that superstition and ignorance have dreamed of powers supernatural; and when he assumes the liberty of mixing these heterogeneous materials without constraint, we may expect him to produce some striking situations. But in the work before us we can discover little that affects us with pity or laughter. The beginning of the second volume irresistibly reminds us of the Tempest, and Midsummer's Nights' Dream, but Number-Nip has neither the airy lightness of Ariel, nor the entertaining half malicious archness of Puck. This prince of the Gnomes partakes of the gloom of his own dreary subterraneous realms.'

The censure of garbling will return; for, in reality, the character is garbled; but these remarks are just, pointed, and well expressed. It may be added, that the Tales are amusing, and the reader may not be displeased to be carried back again

again to the fabulous narratives of the nursery, when related in the lively agreeable manner which the author has adopted.

The charge of occasional levity and indecorum will remain; but, except in one or two places, it is not offensive.

'Lord, papa! is not that story you read to us last night about the Nymph of the Fountain, very like the story of Cinderilla, or the Glass Slipper, in the little book you gave me last summer?' Cinderilla! bring the book, my dear. Ah! ah! my good friend, have you been poaching in such grounds? or have you only drank from the same 'fountain?'

Ethelinde; or, the Recluse of the Lake. By Charlotte Smith. Second Edition. 5 Vols. 12mo. 15s. Boards. Cadell. 1790.

THE praise which Mrs. Smith acquired by her former novel may have raised our expectations too high; and, supposing that every future attempt should equal the first productions of a glowing fancy and vivid imagination, *Ethelinde* appeared in comparison not very advantageously. A second perusal, for, as our former article was accidentally mislaid, we were obliged to return to it a second time, has taught us to appreciate its merits and defects with more precision; and though to an inferior writer this cooler recurrence might be injurious, Mrs. Smith will derive no disadvantage from it.

If we compare *Ethelinde* with *Emmeline*, it will be found less full of adventure, of sudden changes of fortune, and less interesting by its humbler denouement. The characters are not so prominent, nor their outlines so broad. If we examine it, without a retrospect to the former attempt, we shall find the story in general interesting, various passages pleasing and affecting; the characters delicately shaded, supported with judgment and skill, more conspicuous in a minute examination, and more meritorious as the lines to be copied are less glaring. It cannot escape any reader that, in the third and fourth volumes, the conversations are too numerous, the same sentiments frequently repeated, and that the story is scarcely progressive: it will always occur, that the beautiful scenery and the affecting situations, in the first volume, have made so lasting an impression, that the future scenes are from this cause sometimes insipid.

Of the characters, *Ethelinde* herself, though amiable and interesting, is of less importance than some others. It has been said of Shakspeare, that his females, when most amiable, have only a tender affectionate softness. This is the character of *Ethelinde*; and, though she at times displays a little heroism, it is the impulse only of love which seems to have occupied her whole soul. The best parts of the work, in which she

she is concerned, are those passages where the different kinds of affection she feels for Montgomery and sir Edward Newenden are discriminated. In the character also of Montgomery, her lover, there are no very striking traits: he is uniformly excellent, if we except a little want of resolution, which the ladies will perhaps excuse, as it results from his affection to Ethelinde. In the other characters, Mrs. Smith's skill is most conspicuous. That of sir Edward Newenden is well drawn and ably supported. His love for Ethelinde, as it is described, is scarcely a fault, though in a married man. It crept insensibly into his soul, and did not tarnish his honour. The little envy, the slight transitory acrimony, which he must sometimes feel on seeing Montgomery preferred, shows that Mrs. Smith meant to describe a human being: his resisting the prevalence of every selfish motive, proves that the object in her eye was an honourable one. Miss Newenden, the female jockey; Davenant the weak young man, who mistakes vice for spirit; the whole sketch of the Ludford family, though a slight one; the haughty peer lord Hawkhurst; and the conceited upstart Royston, are masterly drawings, well discriminated, and supported with great judgment. We cannot include colonel Chesterville and his son, the father and the brother of Ethelinde, in the general group, for they must be separately pointed out. The thoughtless impetuosity; the violent and sudden transitions; the affectionate tenderness of Harry Chesterville, even when his conduct is most injurious to those he fondly loves, are drawn with great force, justness, and vivacity. The family of Maltravers, including lady Newenden, we have seen so often in indifferent works, that they have no longer the attraction of novelty. They are of use, however, in the conduct of the plan, and they are properly, as well as characteristically, employed. The story we have said is drawn to an improper length: it fatigues from its expansion, and breaks from the fineness of its texture. It is, however, at times diversified with skill; and, if the whole had been comprized in three volumes, would have been found much more interesting. The dramatic introduction of the story of Ethelinde is excellently well managed. Some of the best parts of this work are the descriptions. The approach to sir Edward's seat at Grasmere is admirably described.

‘ Their road became now more slow by the necessity of winding among the hills; and every mile presented some new beauty, affording to Ethelinde the purest and most exquisite delight. At length they came within view of Grasmere water, and passing between two enormous fells—one of which descended, clothed with wood, almost perpendicularly to the lake; while the other hung

I

over

over it, in bold masses of staring rock—they turned round a sharp point formed by the root of the latter; and entering a lawn, the abbey embosomed among the hills, and half concealed by old elms which seemed coeval with the building, appeared with its Gothic windows, and long pointed roof of a pale grey stone, bearing every where the marks of great antiquity. The great projecting buttresses were covered with old fruit trees, which from their knotted trunks seemed to have been planted by the first inhabitants of the mansion. In some of the windows the heavy stone work still remained, and they were totally darkened at the top by stained glass: in others, sashes had been substituted; and the windows had been contracted by brick work, to make them appear square within: but, even in these, the stained glass had been replaced, which generally represented the arms of Newenden surcharged with those of Brandon.

Once more.

• It was now evening: the last rays of the sun gave a dull purple hue to the points of the felly which rose above the water and the park; while the rest, all in deep shadow, looked gloomily sublime. Just above the tallest, which was rendered yet more dark by the wood that covered its side, the evening star arose; and was reflected on the bosom of the lake, now perfectly still and unruffled. Not a breeze sighed among the hills; and nothing was heard but the low murmur of two or three distant waterfalls, and at intervals the short soft notes of the woodlark, the only bird that sings at this season in an evening (it was the middle of August).

• Ethelinde having traversed a considerable part of the plantation, principally among tall firs, planted by the grandfather of sir Edward, now stopped to observe the river, which flows from the lake in a deep and smooth current, and keeping its way under the foot of an enormous mass of rock, suddenly crosses the park, and takes its course near the abbey, where it once filled what is now a fosse of turf, but was formerly a moat; from which being diverted, it wanders away through green enclosures, till other hills conceal its further progress.

• A rude stone bridge crosses the stream; and Ethelinde, leaning over the wall, looked pensively at the water, and listened to the rippling current, which was in unison with other soothing and agreeable sounds; while by this time innumerable stars were reflected on the lake.

• Qui, se spiega la notte il fosco veto
Nel mare emul al cielo
Piu lucide, piu belle
Moltiplicar le stelle.

METASTASIO.

We

We have room only for another extract; and it must be a part of the conversation between Montgomery and the unfeeling brother of the amiable but imprudent col. Chesterville, at a time when the colonel was ruined and his son in prison.

‘ Lord Hawkurst now found that his fraternal affection was expected to exert itself beyond the trifling ceremony of a visit. He found that money would be wanted of him; and where to get it, or how to part with it, without the concurrence of his wife, he was equally at a loss.

‘ It was less difficult to blame than to relieve. “ Upon my word, sir,” cried his lordship, “ I am very sorry—very sorry to hear all this. The more so—the more so, Mr. Montgomery, because I give you my word of honour that my own estate, and the places—the places I have the honour to be entrusted with by my sovereign—are barely, barely adequate—I say, they are little more than adequate to the support of my house. I am astonished—really astonished at the—(what shall I call it?)—at the very unfortunate turn—I say the unfortunate turn, Mr. Chesterville has taken. It was always against my advice—always, I give you my word of honour—that he was indulged in expences—I say in expences—greatly indeed beyond—yes greatly exceeding—the expectations his father judiciously—I say judiciously—should have entertained for him. I am sure I wish from my soul—I do indeed—from my soul I wish that it was in my power to aid—that is, to give effectual aid to—to remedy the disastrous state which—I say which Mr. Chesterville has unluckily brought himself into—but I give you my word of honour—that it really is not; and I must repeat, that colonel Chesterville has been wrong, extremely wrong—he has upon my word—and has acted diametrically—I say diametrically opposite, to my advice and wishes.”

“ However that may have been my lord,” said Montgomery, who by no means liked the inclination he observed to censure rather than to serve, “ I persuade myself you will not suffer your brother to quit the world without having the consolation of seeing you, and of knowing that he leaves in your lordship a friend to his children.”

“ Upon my word, sir,” replied his lordship, “ I should be extremely sorry—I give you my word of honour I should be much concerned—greatly so indeed—to appear unkind; and if my going would be of any real use—yet I own it is extremely inconvenient to me to day—and——”

‘ While he yet hesitated, and continued to meditate an excuse, lady Hawkurst, who was going out with her daughters, entered the room to speak to him. She curtsied slightly to Montgomery; and her lord, who seemed glad to avail himself of her presence to find a reason for not doing what he had no inclination to do, said

—“ Lady

—" Lady Hawkhurst, my brother, colonel Chesterville, is ill, and this gentleman is so good as to come to inform me of it; how are my engagements for to night? I hardly recollect."

" You cannot go to night, my lord: you are to go to lady ——— and lady ——— and the duchess of ———; or you may escape possibly a moment from one of them, as I suppose you have not far to go to your brother?"

" Well my lord," said Montgomery, more and more disgusted and discouraged, " perhaps some other day, before it is too late, you may have an opportunity of seeing the colonel. I conclude I am to give him no positive hope of it; and that as to my friend Harry——"

" Why I give you my word of honour, Mr. Montgomery, it is not at this moment in my power to say how far it will be possible for me to be of the use to him, which unquestionably I would be glad to be of—But really——"

" What does he want done, my lord?" said lady Hawkhurst.

" Why Mr. Chesterville has embarrassed himself, as you know I always foresaw; and I am sure, notwithstanding the little attention—I say the very little attention that has ever been, by any part of that family, lent to my opinion—I say, notwithstanding the little deference shewn me on all occasions relative to this young man, I would gladly, I give you my word of honour, contribute to his extrication: but in truth the claims—of my family——"

" To be sure, my lord," cried his lady, taking the speech from him to finish it herself—" To be sure! your own family have and ought to have the first claim, and I rather wonder that Mr. Chesterville should think of such an application." Pray sir," added she, addressing herself to Montgomery, " do not let him suppose that he has any dependence on my lord. He ought not to have run through his fortune. My son, who has somewhat more pretensions, I think, never made more figure about town than young Chesterville, nor played deeper; and as to my daughters—lady Sophia and lady Helen and lady Amelia—neither of them have had half the expence lavished on them as miss Chesterville has. 'Twas all very well if the girl had gone off; but you see it does not always succeed; I find she's not married yet."

We had marked a few blemishes; but Horace lies at our elbow; and we recollect that when there are many excellencies, trifling errors, he tells us, should not offend. We religiously bow to his decision, and can truly tell Mrs. Smith that her merits are great, her faults very few, and comparatively inconsiderable.

A Picturesque

A Picturesque Description of Switzerland. Translated from the French of the Marquis de Langle. 8vo. 3s. sewed. Fowler. 1791.

THIS is a pleasing little performance, and gives a lively and distinct idea of an interesting country.

‘ Let it not surprize the reader, (says our author in his first chapter,) if I should fly from one place to another, for I have rambled several times over Switzerland, and always on foot. My remarks were for the most part written without order and without connection: sometimes under the shade of a tree, and at other times by the side of a rivulet.—I was not then actuated by the wild and ambitious presumption of composing a work descriptive of that country. Every thing that occurred to my fugitive ideas and vagrant perambulations, is here briefly narrated. A child may guess my meaning.’

We are at a loss to reconcile the description of *Auguste* or *Augst*, in p. 3, as being a little, dirty, obscure village, composed of about twenty or thirty houses, with the view of this place prefixt to the title.

In p. 6. the marquis expresses astonishment and regret that the Roman cement, so strong and so durable, should remain a secret to us; but in this he is mistaken, and if he had looked into the *Scaligerana* he might have found an account of the three strong cements known to the ancients.

As specimens of our author’s manner we shall transcribe his reflections on the lake of *Bienne*, remarkable for the residence of *Roussau*; and his account of the death of *Mau-pertuis*.

‘ It is the *Valais*—it is the *Pays de Vaud*, where one ought to ramble;—it is to the summits of *Gemmi*, of *Grimfel*, of *Turca* of *St. Gothard*, that one ought to ascend;—or, if otherwise disposed, to loiter along the lakes of *Sempach*, of *Thun*, of *Geneva*, of *Bienne*.

‘ No—I shall never forget the lake of *Bienne*. I was returning from the island of *St. Peter*—I was on the road to *Nidau*—I had crossed this fine lake;—It was seven o’clock in the evening. The day had been scorching hot—the night was charming—the air refreshing—the heaven serene:—there were neither wind nor clouds;—it was a total calm;—the elements of air and water—all nature seemed inanimate. Every thing was in my favour. Every stroke of the oars inspired me with some new idea—some new pleasure—or recalled to my memory some new delight. I never had such a full and complete enjoyment of my existence—I never had so much occasion to pour out and to embosom my mind—my
imagination

imagination had nearly stifled me :—it scorched, it darted upon every thing, penetrated every thing, and embraced the whole creation. O ! lake of Bienne, I hope once more to revisit you.'

' At Dornach the tomb of Maupertuis is to be seen. This philosopher removed to that place from Bale, for the change of air, and scarce had he arrived there but he fell dangerously ill. When he perceived his dissolution approaching, he ordered his attendants to carry him to the infirmary of the Capuchins at Dornach. The spirit of grace, no doubt on the watch for him, attended, observed and directed all his steps ; for immediately forgetting the Poles and the Laplanders, and the hyperborean regions and Voltaire, Maupertuis confessed himself to a priest, believed in God, loved God, and died with his head full of projects for eternity ! atheism also has its cowards.'

But more instructive are the observations of the marquis on a different subject, and we repeat them with a sigh for humanity.

' The hospital of Basil claims a reputation, which it is far from deserving ; the directors of it are accused of robbery and mismanagement. To the disgrace of the human heart, it may be fairly asserted, that there is nothing sacred from its rapacity ; indigence itself is pillaged, and it commits its depredations within even these asylums. It condescends to pilfer rags, it tithes soup, it diminishes bandages, it lessens the dimensions of a trucklebed, and even cribs from the nails that are destined for a coffin.'

This disgusting picture may be well contrasted by the account of the society of emulation and compassion at Basil, in p. 50, 51. The objects of their charity are those most deserving, who, to use the emphatic language of our poet,

' Are hush'd in patient wretchedness at home.'

Genteel families who have fallen into indigence—young women whom misfortunes might lead to dishonour—the shopkeeper, the mechanic burthened with a numerous family of children—widows, and orphans.

In chapter xvi. the few manufactures of Switzerland are mentioned, and the aversion of the inhabitants to agriculture is stated. The Swiss import corn and provisions from the Milanese, from France, from Alsace, Swabia, and Baden. Chapter xviii. informs us that the famous tomb of madam Langhans is the work of Nahl, a young Swedish sculptor, who afterwards went to London, where he died a prisoner for debt. The account of the national festival in honour of Swiss patriotism, ch. xxi. is particularly interesting.

The

The translator has spoiled the known tale of the French ambassador, p. 153, by transforming a stirrup-cup into 'wine of Etrier.' His language is sometimes not English, witness this sentence in p. 168, 'I am inclined to coalesce in this popular opinion.' Some of his notes, however, are valuable for new information, and for the correction of errors in the text.

The bridge of Schaffhausen deservedly attracts our author's attention.

'The only thing that can really excite the attention of the judicious stranger, is totally disregarded by the inhabitants; I mean the wooden bridge thrown across the Rhine. This bridge, which is 342 feet long, is entirely covered with a roof from one extremity to the other, and is so contrived, that there is no necessity for any arches to support it. Every time that a carriage travels along, it yields to the pressure, swings from one side to the other, and seems ready to give way; it is, however, remarkably safe, and has remained in the same situation for many years.

'This singular erection is the work of a simple carpenter, of the canton of Appenzel, called, Grubbenman. It is asserted, that the whole bridge consists entirely of one arch, and that the pier, which is placed in the middle of the river, was added at the particular desire of the magistrates of Schaffhausen, who were at once astonished and affrighted at the boldness of the undertaking.

'It is really surprising, that a peasant should have achieved a work, which seems to indicate such a superior knowledge in the principles of mechanics.'

We are surprized to find the noted inscription at Murten or Murat, p. 194, on the defeat of Charles duke of Burgundy A. D. 1476, ascribed to the celebrated Haller, and said to have been added within these few years; while it may be found in Burnet's Travels, and other works of last century.

The last chapter is on Geneva, an interesting theme. The inhabitants are computed at 60,000; and those of the small territory under its jurisdiction at 16,000. The public library is a noble institution; and it is singular, as the translator remarks, that Great Britain should be the only country in whose cities such foundations are unknown. We, however, learn that Edinburgh intends to add this to her many new edifices of utility and decoration.

This little work must be recommended as fraught with much instruction and amusement.

Pharma-

Pharmacopeia Collegii Regalis Medicorum Londinensis. New Edition. 8vo. 4s. boards. Johnson. 1791.

ACCIDENT only brought this new edition to our view, for we could not suspect that the royal authority, given to a dispensatory then prepared, could confirm every future change; nor suppose that what had been the labour of many years was so imperfect as to require frequent alterations. In our former review, we had not the assistance of a narrative: a cool imposing solemnity guarded the inanity of some part of the reformation, and supported a few suspicious changes. Reasons that were not given, we could not judge of; and what we were inclined to blame, so cautious were the editors, might have been well founded. The mist begins now to clear: we perceive that much has been done in haste; much without reflection, and many parts are still erroneous. Physicians and apothecaries are directed to follow the steps of the college: what steps are they to follow? A fellow of a college orders the linimentum camphoræ compositum: the apothecary can find no such medicine; and yet he possesses the splendid quarto, with all the apparatus of a preface, authority, both medical and civil. Even a provincial physician, in his epistolary correspondence with the fellows of the college in London, hears, for the first time, of an extractum hæmatoxyli. To what must he have recourse? Even the error of an ounce for a pound, in the 4to. volume, was advertised with a solemnity which would lead any impartial enquirer to suppose that, with this alteration the formula was practicable, while a much more essential error remained, and is even now uncorrected; but numerous alterations have been since made, with little more information than is daily given and disregarded — ‘A new edition with additions, &c.’ — In short, if we must speak a plain truth, the corrections and alterations were so rash, so trifling, and so numerous, that the former edition is little noticed: the college have taken the only method to bring it completely into disrepute; for it is impossible to know where innovation will end, and having learned one new language, a few years may produce another.

Whatever may be our own opinions, it is our duty to notice the progressive changes, and to follow every varying fashion, and every veering fancy of philosophers, much less respectable than the members of the Royal College. It is not our faults, that, in this progress, much should occur to excite disapprobation, and that even the praise which we can bestow is at the expence of former errors. Our review of the great reformed edition will at least evince that we are neither actuated by prejudice nor resentment.

CRIT. REV. N. AR. (III.) Sept. 1791.

F

In

In the materia medica there are few alterations. With respect to the botanical names of some plants, whose different parts are medicinal, the college preserve the same silence: is it that they resolve not to learn what they were once ignorant of? or that they wish not to dispense knowledge too liberally. We can scarcely suppose the last to be true, for they have condescended to inform us, that the castor is ‘*materia in folliculo, prope anum sito collecta* ;’ and the musk, ‘*materia in folliculo prope umbilicum sito, collecta*.’ Those who admire the anatomical accuracy of these descriptions, will still be at a loss for the meaning of the word *matter*; and, when they have been at some pains to ascertain the fact, will regret that the college had not saved them the labour, by substituting humor excretus, inspissatus. They will regret this the more, since the editors have sometimes added explanations of no possible service as they stand; and some that really mislead: for instance, opposite to ichthyocola is ‘*accipenser Ruthenus & Huso* ;’ opposite to sperma ceti, *sebum ceti crystallizatum*. Would any one from thence suppose that the ichthyocola was made of the membranes of almost every large fish, and particularly from the air bladders, agglutinated? Would they not think too, that the sperma ceti was universally diffused, and not confined to the ventricles of the *brain* of *one* species of whale only? In their rejection of pharmaceutical jargon, they might have found that ceti was not the genitive of cete.

Another error, for errors may arise from a studied affectation of accuracy and refinement, relates also to the materia medica. In this list, the parts of different substances used in medicine are mentioned as usual; but, in the prescriptions, where one part is only directed in the materia medica, the plant alone is generally mentioned. Thus, in the first instance which occurs, instead of *feminum anethi*, in the preparation of aqua anethi, it is ‘*anethi contusi*’ only: the same occurs in the fennel seed, chamomile flowers, anise seed, peppermint, spear mint, and almost every vegetable. May not the student in pharmacy, and in truth the proficient, take any part of the plant indiscriminately? And who would blame him, when in the preceding formulæ, in this same edition, he had read *corticis cinchonæ* (a new name for the cortex Peruvianus) and *feminum cardamomi*, though of the first the bark, and of the second the seeds, are exclusively enumerated as medicines.

Of the omissions, the only instance is the cinnabar: the only addition is cervus, cornu. The changes, besides those already hinted at, are in the explanations; *succus spissatus* is added to the catechu; *coccus cacti* to coccinella; the distinction
of

of gummi Gambiense is omitted, opposite to the gum kino; mentha viridis L. is added explanatory of the mentha sativa, instead of the mentha spicata of Hudson, and sulphur sublimatum placed opposite to flores sulphuris. The few changes in the alphabetical position we need scarcely notice: the nux moschata is called myristicæ fructus; and we presume our readers may know that hæmatoxylum is the lignum campechense. From this short sketch, in which we have faithfully recorded every change, our readers will not probably think themselves greatly benefited by the maturer judgment of the college.

In the rest of the work the alterations are chiefly verbal, and the additions are few. We shall notice every thing of importance, except the language, which is often altered, and scarcely ever amended. The abruptness and inelegance of the imperative still remains in full force.

In the preparation of pulps, the water is ordered to be at last evaporated in a salt bath. In the extraction of the pulp of the cassia fistularis, the solution is ordered to be strained through a sieve, and afterwards pulped. To the extracts, the extractum papaveris albi, perhaps for good reasons, is added. The aqua kali is now the aqua kali præparati, and at the end of the directions for preparing the aqua kali puri, the chemist is directed to boil the lime with the solution for five minutes. If the college had formerly ordered the pulvis antimonialis to be calcined in a *white* heat for two hours, as they have done in the present edition, physicians would not have found the medicine so uncertain in its effects.

The preparation of the hydrargyrus acetatus is now more neat and correct: we shall transcribe it.

℞ Hydrargyri purificati

Acidi nitrosi diluti singulorum P libram dimidiam

Kali acetati P uncias tres

Aquæ distillatæ tepidæ M. libras duas

Hydrargyrum cum acido nitroso diluto misce in vase vitreo, & leni calore digere per horas xxiv. ut solv. hydrargyrus. Hydrargyrum nitratum, ita præparatum, effunde in kali acetatum aquâ tepidâ (90°.) prius solutum, ut fiat hydrargyrus acêtatus; hunc aquâ distillata frigidâ primum lava, deinde *aqua distillatâ fervente quæ satis sit solvè.* Liquorem per chartam cola et sepone ut crystalli fiant.

In the preparation of the hydrargyrus muriatus, the proportions are altered, and two pounds of the metal are now to be dissolved in thirty ounces by weight of vitriolic acid, with

four pounds of dry sea-salt. The directions for the preparation of the powder of tin are a little more explicit and perspicuous.

Among the distilled spirits we find the old *tinctura lavendulæ composita*, under the name of *spiritus lavendulæ compositus*; and in the preparation of alcohol, the alkali is ordered to be heated to 200°. In the preparation of *spiritus ætheris vitriolici*, they inform the operator, that he may save a little of the *oleum dulce*, after the operation; but to save expence has scarcely, in any other instance, been the object of the college.

Among the decoctions, besides the changes of title already mentioned, the decoction *hellebori* is distinguished by the addition of *albi*; and a ludicrous instance of the error formerly mentioned occurs in the *decoctum ulmi*. *R. Ulmi recentis contusæ, &c.*—literally take of fresh elm pounded: as it may not be necessary to take a tree of 20 years old, we hope the college will admit of a young one about 5 or 6, for it can have no virtue if it is younger. In that case the preparation may be made in six months, and the decoction drank, if the patient is careful and resolute, in about twelve months. The *mucilago tragacanthæ* is added, which is a smooth, useful mucilage, and would have been still used, if not ordered, as it has been for 30 years past.

Among the tinctures are a new preparation of bark, *tinctura cinchonæ ammoniata*; and of iron, *tinctura ferri ammoniacalis*. These may probably be sometimes useful: the *tinctura zinziberis* can scarcely excel in any instance the *tinctura aromatica*—in modern language, *tinctura cardamomi composita*.

The first of the mixtures, the *mixtura camphorata*, is properly a solution, and a very trifling inefficacious one. The *mixtura cretacea* is greatly injured by taking away one half of the gum Arabic. The *lac amygdalæ* should have been ordered in the quantity of four ounces, instead of two pints, for as it is prepared, it will soon separate and grow rancid. In the volatile aromatic spirit, the college have ordered the oil of cloves, instead of the oil of nutmegs.

The *mella medicata* are now *mellita*; and the simple oxymel is *mel acetatum*, though we see no reason for a change while the other oxymels remain.

The *pulveres* are *trita in pulverem*; and in the titles of the powders, consisting of aloes—*aloeticus* is constantly changed to *aloes*: the *pulvis aloeticus*, is *pulvis aloës cum canella*; but as it consists of two ingredients, a slight change *cum parte quadrante canellæ*, would have saved the trouble of the pre-

scription.

scription. A number of alterations equally insignificant occur in the names of the powders and the troches.

The *pillulæ ex aloe* are now *pillulæ aloes compositæ*, altered only by adding two scruples of the oil of *carui*. The *pillulæ è gummi* are now called, we know not why, the *pillulæ galbani compositæ*. The mercury in the *pillulæ hydrargyri*, instead of *ex hydrargyro*, is now divided with three drachms of conserve of roses, instead of two drachms of soft liquorice, which alters the proportion of mercury, a circumstance of some importance, and makes a pill of a very indifferent consistence. The changes from *ex opio* to *opii*, *è scilla* to *scillæ*, with some similar ones, we need not stay to notice. We alluded in the beginning of this article to the *confectio aromatica*. As it now occurs to us in the order, let us look at it, after the repeated enquiries, examinations, and corrections of the college. Three pints of water are added to half a pound of zedoary in powder, and as much saffron. The liquor which strains off, after maceration, is directed to be evaporated to a pint and a half. It would not have been amiss, if the college had enquired *how much would strain off*, after maceration in these powders for 24 hours. The powders will retain the greatest part, and the chemist will feel himself at a loss to evaporate about half a pint, to a pint and a half. It is not the only, and scarcely the grossest instance of inattention even in this corrected edition. It would, for instance, have been proper, before the formula for the *ol. sulphuris* had been so often printed, to have seen it made. Four ounces of sulphur to sixteen of olive oil! Half the quantity would make it of greater consistence than a balsam; and the whole will make, when cold, a very stiff electary.

To the titles of ointments and liniments, *compositum* is often added; and it has occasioned some difficulties to ascertain the reason. It is not that there is a simple preparation of the same kind; it is not owing to the formula containing other ingredients, for, in similar circumstances, we find it sometimes omitted. Perhaps the compositor seeing, in these instances, numerous ingredients, thought it might have a charm, as a country bookfeller, seeing *nitidè* added to various books in the London catalogues, added indiscriminately to every article, what perhaps no article deserved.

The arrangement is sometimes altered; but in so few formulæ arrangement is of little importance: at present, it is not pharmaceutical; it is not chemical; it is neither simple nor convenient. The mercurial pills are separated from the other mercurials, the ætherial preparations of a similar nature are far distant. Equal inconveniences occur in almost every step; and, after three years experience, we can scarcely in any view

recommend the London Pharmacopeia, as complete, correct, or useful.

Poetical Essays on the following Subjects. The principal Errors and Corruptions of Men, The excellency of Reason and of Virtue, The Freedom and other Powers of the human Mind, The spiritual Nature of the Soul, The Foundation and Reality of human Knowledge, and of human Happiness. With a preliminary Essay, in Prose, containing a summary of the Author's principal Tenets, and of those which he condemns. With Notes explanatory, &c. 8vo. 3s. sewed. Debrett. 1791.

THE preliminary essay, which precedes those that are poetical, is by far the greater part of this work; and the author delivers in it his own sentiments, and examines those of others with much frankness and intrepidity. The investigation of truth is his avowed object: to that he professes having dedicated a considerable part of his time; and with what success he leaves the public to decide. To establish his theory upon a proper foundation, he requests to be allowed the following postulata and axioms, which he presumes no reasonable person can deny or doubt.

Postulates. 1. Grant it possible that sir Isaac Newton, Mr. Locke, Descartes, Mallebranche, Aristotle, and Plato, were not infallible at all times during their lives; and that, therefore, they may have erred in some points.

2. Grant it possible that any other man, or body of men, may have erred in some instances where the contrary has not yet been demonstrated, and until that be demonstrated.

Axioms. 1. To believe any man, or body of men, to be infallible, because we are told so by others, who have not yet been proved to be infallible themselves. and on that account to give up the use of our understandings to follow implicitly their dictates, is building what is called an infallible faith upon a most fallible foundation.

2. It never can be proved to any person that any particular proposition, tenet, or opinion, is either true or false until that person be first made to understand, not only what is proved, but also the reasons or arguments by which it is proved.

Corrollary.—Hence it follows undeniably, that without the light and guidance of the understanding and reason, truth, error, and falsehood can never in any one proposition be rightly distinguished from each other.

3. Supposing any man, or body of men (any prelate, council, or synod for instance), to be infallible in framing articles of faith for the people, yet the faith of those people must still be fallible as long

long as they continue liable to misunderstand those articles; which they must always be, until they become infallible themselves.

‘ 4. No wise or just person, whoever or whatever he be, can deliberately require any other person to do what he certainly knows that he cannot do; what he knows to be impossible for that other person to perform. How much less, then, will the God of perfect wisdom and justice require or command his children to do any thing which he knows that they cannot do; which he has not thought fit to give them a sufficient power or ability to perform.

‘ 5. An infallible faith in every article cannot justly be required of a fallible man; diligence, sincerity, and fidelity are required of us: and not infallibility.

‘ 6. The faith and virtue required of every particular man, is no other than such as may reasonably be required of a person of his share of talents, abilities, and advantages; or, in other words, by a perfectly rational and wise judge; nothing in the least degree unreasonable will ever be required of any one.

‘ 7. A person may know, with the utmost certainty, that a thing (himself for instance) exists without having any knowledge at all of the manner how it exists.

‘ 8. If a person can know with certainty when any particular sensation, motive, or object affects his mind, he must also know with the same certainty when it does not affect his mind.

‘ 9. There is not any number, quantity, or thing, which can be equal to, or less than nothing; or every real number, quantity, or thing, is greater than nothing.

‘ 10. A greater quantity can never in any case be taken from a lesser.

‘ 11. Nothing (or an absolute negation of all existence) can have no powers or qualities whatever, neither quantity, part, nor number, situation, figure, nor motion, cannot be multiplied or divided, or in any wise diminished, nor can it have any connection with any real existence, or be in any manner or degree the cause or occasion of any thing. N. B. In arithmetic, ciphers, or [00] when on the left hand of integral numbers, or on the right of decimals, or when alone, represent or signify nothing; but when on the right hand of integers, they have as real and positive a meaning as the signs have in algebra; v. g. one cipher signifies that the integral number on the right of which it stands, is one degree above units, thus, [20]; two ciphers, that it is two degrees above, thus [200]; three ciphers, that it is three degrees removed from units; and so on according to our rules of numeration.

‘ 12. Our manner of considering things, whether abstractedly, by a general view, or experimentally, by examining particulars, cannot in the least degree alter the nature of the things themselves;

therefore, whatever is really true in theory must always be true in practice; and whatever is actually false or absurd in theory, must be so in practice, and vice versa: for truth, or a just representation of things, or of the nature of things, can never be falsehood or untruth, which is an unjust representation of them.'

From these two postulates and those twelve axioms, as self-evident in the author's opinion as any in Euclid, and from a few others that follow, which he supposes equally clear, he undertakes to demolish, and trusts he has succeeded in his attempt, a variety of opinions, commonly received as indisputable by our most eminent philosophers and divines. To enumerate those opinions, or give a summary of the arguments used in effecting their demolition, would exceed our bounds, and the mutual dependance they have on each other precludes our making any selection, as it would not be doing justice to the original. The author's arguments are seldom convincing, and not always clear: but he writes with spirit, thinks singularity a sufficient apology for error. 'Nullius addictus jurare in verba magistri,' he enters the lists boldly against Locke, Clarke, Hartley, Priestley, &c.—The contents of the poetical essays, three in number, accord very imperfectly with what is announced in the title-page: neither 'the excellency of reason and virtue,' nor 'the spiritual nature of the soul,' is discussed in them. We meet with some few remarks deserving our attention; and some, we can truly say, both in the poem and notes attending it, are not free from absurdity. The author appears, on the whole, in a lower light as a poet than as a philosopher, but we shall not injure his feelings by selecting any quotation to prove it.

The Life of Thomas Pain, the Author of Rights of Man, with a Defence of his Writings. By Francis Oldys, A. M. 8vo. 3d. Edition. 2s. 6d. Stockdale. 1791.

OUR author, with an industry which we wish had a better object, pursues this inflammatory writer through the various stages of his motley life, through the scenes of meanness which necessity dictated; and the detestation which his cruelty and his wickedness excited, till he at last places him under the patronage of the Constitutional Society, who condescend to correct the blunders of his language, to panegorize the cub, which they had licked into some form, and to protect the wretch, whose life seems, from this account, to have been more than once forfeited to the laws of his country. To this Society, and to their confederates, it is owing, that the
name

name of a patriot is now a disgrace, and that Englishmen can be branded with the infamy of attacking the constitution, under which they have been prosperous and happy, and governors who have yet lenity enough to withhold the punishment which they have merited and even braved.

The life of this man is varied, in the account before us, by ignominy of every kind; and those to whom he is a political darling, if they cannot disapprove the account, ought to blush, as men, that they have ever protected him. A dishonest tradesman, a suspected exciseman, a cruel husband, a treacherous secretary, and a seditious firebrand, are the characteristics, according to Mr. Oldys' account, which distinguish the protégé of the Constitutional Society. Has popular rumour, even after this third edition, wiped away either stain? Has partiality added one good quality, one benevolent action, to counterbalance the crimes? Has even political honesty offered one single gleam in extenuation? Has judgment or ability given a force, a dignity, to designs, for a moment defensible? His merits consist only in nobly daring to despise and calumniate the government which protects him; to say with forcible acrimony what cool examination must always detest as absurd, or despise as weak.

The biographer, besides the industry displayed in the enquiry, analyses the absurdities and inconsistencies of his subject with skill and ability. His style is perhaps above his work: it stalks with Johnsonian dignity, and he seems not to walk with ease on his stilts. In the following instance it almost verges to the ludicrous.

'At the age of twenty, and in the year 1757, our author adventured to London, the common receptacle of the valiant and the wise, of the needy and the opulent, of the busy and the idle. In this crowd, which confounds the greatest with the least, Pain cannot be distinguished. With whom he worked, or whom he fitted, tradition has not recounted. It is, however, certain, that London did not enjoy long the honour of his residence; no master was helped for many months by his journeywork; and few ladies had the happiness of being stayed by his skilful hand.'

We shall conclude our article with a specimen of our author's reasoning against some of the principles of the defenders of the Rights of Man,

'But, admitting, that facts cannot be debated, that first principles must not be denied, that one's own existence must not be doubted, yet our author might have pleaded what he now pleads, that since the statute of Henry VIII. was made, before he

he was born, he ought not to be sent to the pillory under its provisions. Whether the court would have ordered the trial to proceed, or have stopped to argue a plea, which is not usually urged, must have depended on circumstances rather than on practice. You are tried, good nature might have said, under rules, which having once been established by the society, must remain in force till the same authority shall repeal them. Laws, as they must equally apply to all persons, and must be uniformly executed at all times, cannot depend on circumstances so fleeting in their nature, and so unefficacious in their end, as the birth of some persons, and the death of others. If no criminals could be tried, but those who drew their first breath since the existence of the law, many would be unrestrained, while the few alone could be punished. If society be a blessing, this blessing could not be enjoyed, were the members of society to be in this manner opposed to each other; the guilty against the innocent; the profligate against the virtuous; and the strong against the weak. As the culprit's plea strikes at the foundation of society, society must either relinquish its authority or reject a plea, which is destructive of itself. Thus every criminal, who denies the authority of those laws, that the society has enacted, and continues to enforce, puts himself in a state of warfare against the society, which is obliged, by a regard to its own security, to inform him of the sad alternative, either of submitting, or ceasing to exist.'

The American Oracle, comprehending an Account of recent Discoveries in the Arts and Sciences, with a Variety of religious, political, physical, and philosophical Subjects, necessary to be known in all Families, for the promotion of their present Felicity and future Happiness. By the Honourable Samuel Stearns, LL.D. 8vo. 8s. 6d. Boards. Lackington. 1791.

IT is difficult to convey an adequate idea of this work: philosophy is combined with medicine, morals with history; religion with politics; and the whole together as a farrago, containing not only, 'quicquid agunt homines' 'but quicquid egerunt; quicquid agi debuisset.' Why it was called the American Oracle we know not. As books are scarce in America, as distant carriage is expensive, Dr. Stearns probably wished to preclude every other author, by combining in one volume a little of every science; some instruction on every subject, and some amusement in every situation. Our author is, at times, whimsical and fanciful; a few errors have occasionally crept in; but, in general, his morality is unexceptionable, and his philosophy, when he does not attempt to explore untrodden tracts, correct and judicious.

The first chapter is on chronology, with tables of remarkable

ble æras : these furnish no subject of remark, except to note, that one of these epochs is the publication of Dr. Stearns' Nautical Almanack in America in 1782 ; and another the formation of his New Hypothesis on the Aurora Borealis.

The second chapter is a description of the author's philosophical labours—in verse ? no ; it is scarcely rhyme ; but we shall afterwards notice his poetical talents. The third, fourth, fifth, sixth, and seventh chapters are on astronomy and astronomers ; on geography and the presidents of congress. We shall select the following rhymes.

‘ The Mighty God hath all the systems made
Of worlds, and hath a solid basis laid
On which the universal fabric stands,
Obeying of his great and good commands.
I have attempted truly to describe,
How all the planets and the comets slide
In wond’rous order, as they all do run,
As they revolve around the splendid sun.
The comets’ use likewise I did relate,
How their expanded air did circulate
Through all the system ; how that they may fall,
And be like fuel on Sol’s burning ball.
As time rolls off, the stars shall fade away,
And the glad face of sun and moon decay :
If not renew’d,—we don’t pretend to doubt,
The light in all such globes will soon go out.
Heart can’t conceive, nor mortal tongue express,
Whilst we abide in this world’s wilderness,
What wondrous works the Great supreme hath laid
Within the vast expanse which he hath made.
Thus I’ve the works of the Great God of Might
In part describ’d, whose power is infinite !
Who, from this globe, will all his saints convey
To the bright regions of immortal day !’

The eighth chapter is on astrology : our author thinks there may be some truth in the science, though the pretenders to it are generally impostors. He tells us, that he has seen five apparitions himself, one of which was in the form of a coffin, and relates some curious stories of the second sight, often retailed in Aubrey, &c. with a firm confidence of their truth. The devil, he thinks, knows future events, and we have no doubt but this honourable mention will secure our author proper respect, if, in the routine of events, his Satanic majesty should again become fashionable. Dr. Stearns, however, does not seem to have had the philosopher in his mind, who bowed to Jupiter with this view.

In the following chapters we find an account of the various religions, viz. the Mahometan, Pagan, &c. with a defence of the existence of the deity, from the contemplation of his works. Our author's civil and political remarks next occur, in which he is equally distant from the frenzy of democracy, and a servile submission to tyranny. He seems not well acquainted with the state of France.

• The illumination of the minds of the people in France, has been productive of the great and glorious revolution; of the forming of a new constitution, the enacting of new laws, and the abolishing of those things that were repugnant to the interest and prosperity of the kingdom. How pleasing must it be to see both the king and the national assembly unite together in establishing the new constitution, and in promoting whatever may conduce to the good of the nation, and benefit of mankind in general; May the flame of liberty, like the refulgent beams of the sun, be extended over the face of the whole globe; and may all nations partake of the great and glorious blessings of natural freedom!

The moral lessons are contained in various epistles of the author to all people, nations, and languages, in his own name and under the signature of Philadelphus. We have already said that his morality is pure and unfulled.

The more strictly philosophical observations commence with electricity, whose effects are traced in earthquakes, and the other more important phænomena connected with this fluid, as well as its effects in curing diseases. As water is a conductor and salt a non-conductor, the sea is styled a vast electrical machine. A table comprizing all the remarkable earthquakes that have occurred, follows. Burning mountains and hot springs are mentioned; and Dr. Stearns comes very near to the causes of the last, when he mentions heat generated by fermentation: it is rather heat evolved in consequence of the intestine motion from spontaneous decomposition. The hypothesis concerning the cause of the aurora borealis, which forms an epoch in the history of the world, is curious. The various exhalations rise, he thinks, into the higher parts of the atmosphere, and passing from the equator to the poles, stiffen by the cold, crackle and sparkle like the hairs of a cat, when rō'd—Good reader, if you will not trust to reason, you shall have it in rhyme.

• In seventeen hundred eighty-eight, I sat
In a large room, with a good natur'd cat:
She soon jump'd up, and stood upon my knees;
I strok'd her back, which did her not displease.

As

As she purr'd round, and grew exceeding bold,
I found her hairs were stiff'ned with the cold;
When I strok'd them—behold, the sparks did fly!
Like flaming lightning through the azure sky.
From what, said I, from what can this proceed?
Must not this be electric heat indeed?
Is it not strange, that it doth break its bands!
When the cat's hairs are stroked by my hands?
‘Whilst in my studies I did thus proceed,
I form'd a new hypothesis indeed!
I turn'd my thoughts upon that gloomy night,
Unto the cause of the great northern light:
May not, said I, the vapours here and there
Emit such conflagrations in the air,
When they into a proper state are roll'd,
Condens'd and stiff'ned by the freezing cold,
And agitated by the lofty sails
Of breezy currents, or of gentle gales?’

Various other aerial phænomena are next explained; and a very useful tide-table for different parts of America is sub-joined.

The author's political speculations respecting money, the first coinage, and the injury done to commerce by paper-currency, follow. The whole of this subject, so far as it relates to America, is fully and candidly explained. Congress, he remarks, have passed an act for a coinage, of which the largest piece is styled an eagle, worth ten dollars; the second is half an eagle; a dime is $\frac{1}{10}$ of an eagle; a cent $\frac{1}{100}$, and a mille $\frac{1}{1000}$; this appears to be a very judicious and convenient plan: the two first we suppose must be of gold: the dime is the dollar; and the cent equal to nearly an English sixpence. Our author's rules to grow rich we would recommend to every reader, and we are certain that if well attended to they will repay the value of the book.

The mariner's compass is explained in the twenty-second chapter, and the variation supposed to be owing to the motion of the magnetic fluid generated by fermentation in the earth, from west to east. ‘But I may be mistaken,’ adds the candid doctor; ‘and it is supposed that there is not one philosopher on the globe that is able to determine the matter.’ Animal magnetism our author seems to believe in. He explains the effects from the opposite state of the magnetical fluid in some constitutions; and the frequent failure of the operators, from the states of the fluid in each being the same; supposing the magnetism to be similar in its laws and effects to electricity. At the end of the work is a numerous list of cures, which at least evince

Dr.

Dr. Stearns' credulity. There is nothing very new in our author's account of the effects of the passions.

The description of the shaking Quakers we have particular reasons to suppose genuine and authentic. The elect lady is the great prophet and reformer. Her's she says is the only true church since the days of the Apostle; and the converts are directed to give up, on their admission, all their trinkets and perfluities. They resemble in many respects the Quakers.

' When these people carry on their worship, they pretend to praise the Lord by singing, dancing, jumping, turning round, falling down, tumbling, &c. In the mean time, some will be trembling, groaning, sighing, and sobbing; whilst others are preaching, praying, exhorting, &c. Others will be clapping their hands, shouting, hallooing, screaming, and making such a hideous noise that it may be heard at a great distance, and frequently affrightens people.

' They often dance three hours without intermission; and when any of them are tired of praising the Lord that way, they are whipped up by others, to make the worship go on briskly. They dance till they are very much emaciated; the women grow pale, appear like ghosts or apparitions, or almost like deserters from a church-yard, if I may be permitted to use the sailors phrase.

' They are not allowed to wear superfluities in their apparel: their cloathing is plain, and of a lightish colour.'

Some miscellaneous chapters, containing a short account of editions of the Bible, of dictionaries, the ages of the patriarchs, the custom of wearing mourning, some invectives against the slave trade, and admonitions against whoredom, miscellaneous poetry, directions for the choice of husbands and wives, methods of killing fleas, and bugs, of curing the bites of snakes, &c. &c. we can only mention.

Our author next immerses into the ocean of philosophy and chemistry, explains the nature of air, fire, and water; tells us when a body is burnt its parts are dissipated in the air, and that the hottest oven will not burn bread if it is accurately closed: this we are informed is not true, and describes the different methods of recovering drowned people. The waters of Bath, and the mineral waters of America, are the next objects: in the description of the latter we find some novelty, and shall consequently select a few passages.

' At Lancaster, in the county of Worcester, in the commonwealth of Massachusetts, there is a spring whose waters are beneficial in rheumatic complaints, as I have found by my own experience and observation. The patient may drink half a pint two or three times in a day, and plunge himself once when his stomach
is

is empty. He should come out of the water immediately, and keep himself warm after the immersion.

At Stafford, in Connecticut, there is a mineral spring whose waters are said to be beneficial in scorbutic complaints, cutaneous eruptions, and other disorders: and, at Guilford, in the same government, there is another spring, whose waters will evaporate, even when tightly corked in a bottle; but I know not their virtues.

In the easterly part of the county of Albany, in the state of New-York, there is a mineral spring whose waters are much applauded in the cure of distempers. But the most remarkable springs in this state are those of Saratoga, which are eight or nine in number: they are situated in the margin of a marsh, and surrounded by rocks formed by the petrefaction of the waters. One of them is about five or six feet above the surface of the earth, and is in the form of a pyramid. In the top of this rock is a cylindrical aperture, about nine inches in diameter, through which the water issues, being always greatly agitated as if boiling in a pot, although it is very cold. The water runs over the top of the rock in the beginning of the summer, but at other seasons it rises not so high by twelve inches. The rocks that encompass the other springs, are of different forms; but the waters seem to boil, and they run continually.

It is supposed that all these springs proceed from one fountain, but separate in different canals, whereby some have greater connections with metallic bodies than others.

They are impregnated, 1. With a fossil acid. 2. A saline substance. 3. A chalybeate property. 4. A calcareous earth; and, 5. With a prodigious quantity of air. This fluid appears from its effects to be fixed air.

In the county of Cape May, there is a fresh spring that boils up through the bottom of a salt-water creek. The tide rises about four feet above this spring; and if a bottle well corked is let down through the salt-water into the spring, and the cork pulled out with a cord prepared for that purpose, the bottle may be drawn up full of fine fresh water. There are other springs of the like kind in different parts of the state. In the county of Hunterdon in the Jerseys, there is a noted mineral spring, whose waters are esteemed excellent. They are of the chalybeate kind. It is said that there is a river called Millstone, in the Jerseys, whose waters in some places emit an inflammable vapour, that will take fire, and burn for a short time. This vapour is supposed to be produced by the dissolution of vegetable substances in the river.

At Augusta, in Virginia, there are two springs, one of which is called the warm spring, and the other the hot. The heat of the warm spring rises to 96 degrees by Fahrenheit's mercurial thermometer.

ter. This water is impregnated with sulphureous particles; it is very volatile, and esteemed good in rheumatic complaints and other disorders.—The hot spring is about six miles from the warm spring. It raises the mercury in the aforementioned thermometer to a fever heat, viz. 112 degrees. This water is esteemed good in many complaints, and frequently relieves when the water of the other spring fails.’

‘ At Great Kanhaway, seven miles above the mouth of Elk river, and sixty-seven above that of the Kanhaway itself, is a hole in the earth, from which issues a bituminous vapour, with such rapidity that it makes the sand move about its orifice like the sand in a boiling spring. This vapour will take fire if a torch or lighted candle is put within eighteen inches of the hole, and flame up in a column of eighteen inches in diameter, and four or five feet high. Sometimes it goes out in about one-third of an hour; at other times, it will burn three or four days. The density of the flame is like that of burning spirits, and the smell like that of burning pit-coal. Sometimes cold water is collected in the mouth of this hole, and is kept in ebullition by the force of the vapour which issues through it. If the vapour is fixed in that state, the whole of the water is soon evaporated.—There is a similar vapour on Sandy River.

‘ There are five noted salt springs in Kentucky, whose waters are saltier than that of the ocean.’

A description of the different animals and reptiles of America; a short collection of medical receipts, for the cure of different disorders; a concise system of anatomy and physiology, as well as of agriculture and gardening, fill the ensuing chapters. The accounts from their shortness, must be superficial, but we have discovered very few inaccuracies.

The 47th chapter contains American politics, including the declaration of American independence; the alliance of the states with France, the definitive treaty of peace with Great Britain; a proclamation of congress; their treaty with Prussia; their present constitution; the life and character of general Washington.

The laying out townships, and provinces, the lengths and breadths of the American governments; the situation of the different towns respecting Philadelphia, introduce some more general remarks of police; observations on architecture ancient and modern; the danger of new plastered houses; smoaky chimneys; the inconveniences of burying in churches; the construction of prisons, &c. An account of the tenets of the Quakers, Moravians, Methodists, and Swedenburghers, follows.

The 54th chapter is on the mosaic, evangelic, and civil laws,
with

with the various modes of punishment: and, by no very easy transition, Dr. Stearns proceeds to the laws of motion: the philosophy of light, sound, &c. the method of raising grapes, silk, hemp, and flax; the management of bees: a description of the different kinds of tea, and of the root ginseng; the method of raising horses, sheep, and swine, with some singular remarks on the latter as unclean, and an account of the multiplication and longevity of different animals. In the table of the last, he puts down the greatest age of an elephant at 200 years, a camel 100, of a swan and goose 300 each——it may be so. Some observations on the freedom of speech, and the liberty of the press, with the magnetical cures, conclude the volume.

To our former general character, and this sketch of the contents, we need add but little. The American Oracle is now to receive its final judgment from popular opinion; but, in the country, on a rainy day, we should think it an acquisition. Every one may find something to interest and instruct him; they may smile at the author's simplicity, and laugh aloud at some of his representations.

The Satires of Juvenal, translated into English Verse, with a correct Copy of the original Latin on the opposite Page: cleared of all the most exceptionable Passages, and illustrated with Marginal Notes from the best Commentators. By E. Owen, M. A. 2 Vols. 12mo. 6s. sewed. Lowndes. 1785.

WE have so often noticed Juvenal, that to enlarge on his peculiar merits and his design would now be superfluous. The licentious imitations, which are dignified by the name of Dryden, and in part written by him, though we believe in part only, certainly ought not to preclude any other attempt. That it was justifiable to curtail what appeared exceptionable may be reasonably doubted, since it is not necessary to put any work into the hands of boys, which boys may not read entire; and Juvenal is scarcely, on the whole, more exceptionable than Horace. As a school-book, however, giving the sense and scope of a very difficult author, without that servile interpretation which is the refuge of indolence, we must approve of the translation before us. Mr. Owen is well acquainted with his subject; and his version, level to common capacities, seldom soars into the higher regions of poetical ardour—let us explain. We mean not to impute any blame, that the version of a satirist, not himself a poet of the first rank, is not animated by that divine spirit which characterizes the true poet. It would have been misplaced. Yet,

CRIT. REV. N. AR. (III.) Sept. 1791.

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if a translation of an energetic author had partaken of the same decisive spirit: if the translator had spoken with the bold but careless indifference of the original writer; if, like Juvenal, he had animated his invectives by a line of fire and poetry, soaring above the general tenor of his work, we should have read it with more pleasure, and it would have come nearer to the spirit of the Roman satirist. On the contrary, Juvenal is often weakened in the version, and Mr. Owen, preferring an easy flow to an energy that might have stiffened his lines, or to a careless indifference which might have appeared little respectful to his readers, has not always preserved the manner or the fire of his original. Let us add, however, his apology.

‘After these explanations, the translator has only one thing to add, which almost results as a corollary from what he has already observed. If he sometimes dilates or embellishes a thought, it must be remembered, that he had an English ear to please; and that, if he sometimes wants the ease and grace of an original, he had his author’s thoughts and images to preserve. The first is like that civil versatility of manners, which every man owes to the varying customs of the age in which he lives; but the other is like that integrity and strictness of principle, which never bends to fashion or convenience, at the expence of one single virtue.’

The translation before us is varied in its language; and the correctness, the discriminating force of the expression, and the peculiar neatness, are what probably led him to think that Dr. Johnson has not always preserved the manner of Juvenal. So far, indeed, as a highly polished and correct translator may be compared with a careless author, the manner is not preserved; but, in force, in manly dignity, in the indignant invective, Johnson’s imitations are truly excellent, and by no means inferior to his original. Mr. Owen’s modest remarks which follow, deserve attention.

‘He has prefixed his name, in hopes that candid judges, who approve of the general plan and execution, will favour him with their communications, to improve another edition, with the prospect of which he cannot help flattering himself from the apparent utility of the design. Of the numbers who admire the nervous original as well as he, some want the time, some the patience, some the knack of versifying, some perhaps the animation necessary to such a work. A translator of Juvenal must have many heterogenous qualities. He must have some fire, and some phlegm; something of the poet, and something of the drudge; something of the gay-wit, and something of the serious christian. The translator would only appropriate to himself the darker parts of this character, if some ingenious friends, well known to fame, did not encourage him to think favourably of himself.’

We

We shall select a passage or two as a specimen, and our readers, who will probably on this occasion refer to our *lxix*th volume, in which we examined Mr. Madan's prose translation, may, perhaps, be well pleased in marking the difference. We shall at least avoid filling our page with the original lines, which occur in p. 24, &c. of that volume.

' When eunuchs wed, and Mævia* dares engage
Fierce boars, bare-bosom'd, on the public stage;
When he, whose razor shav'd my youthful face,
Outvies in wealth the whole Patrician race;
When a vile slave †, of Egypt's vilest town,
Crispinus, shifting oft his purple gown ‡,
Fans his soft hand, with summer rings § o'ercharg'd,
And would be melted, were the stone enlarg'd:
Who can refrain from satire?'

In this version our author will appear to have rendered very accurately the meaning of Juvenal. In the following passage, he is as near, perhaps, as was required in a poetical translator.

' Sin can proceed no farther: future times
Must humbly be content to ape our crimes;
All vices reign, which can pollute a world:—
Launch, satire, then, with all thy sails unfurl'd.
' M. But where's the genius equal to the task,
Where that fair liberty (methinks you ask)
Of uttering honest truth, that generous claim
Of our forefathers, which I dare not name?

* The rage of the Roman women for these fights with wild beasts in the amphitheatre was encouraged by the vile Domitian, and still continued by the negligence of his successors; and therefore raised the poet's indignation. It was afterwards restrained by an edict of Severus. It is wonderful, Dryden could be so ignorant or so careless as to mount his lady on horseback

" When mannish Mævia, that two handed whore,
Alstride on horseback hunts the Tuscan boar."

' But "the unhappy Dryden (as Pope candidly speaks) shall appear but once more in these notes; and that only out of respect to a greater man, the admirable Tully, in the tenth satire."

' † Every word is full of contempt: Plebs, Niliacus, Canopus verna. The Nile was the fruitful parent of the foulest monsters.'

' ‡ It may either mean, that he shifted the position of his lacerna often, to show his rings: *Lubin*. Or, that he changed it often a day, with luxurious caprice: *Ferrarius*. For the lacerna, toga, tunica, prætexta. See Kennet. V. 8.'

' § We learn from the seventh satire, that the Romans had their summer and winter rings.'

What cares the bard for Mutius' * esteem?—
 But let great Tigellinus † be his theme :
 Then shall he, smear'd with pitch and wrapp'd in fire,
 In fierce convulsions, at the stake expire ‡ ;
 Or, thro' the furrow'd sand, be dragg'd to doom,
 Of beasts the prey, to please the mob of Rome !'

* * A bad man satirized by Lucilius. He was dead near three hundred years before; and therefore when the poet speaks in the present tense, he means "Lucilius shows no signs of concern in his writings whether Mutius forgave him or not."

† In the Chronology, A. D. 65, it is observed, that Nero punished the Christians upon a false pretence, that they had set fire to the city. He affected to treat them with more severity, because (as Tacitus tells us) the house of his favourite Tigellinus was destroyed. The meaning then is "Change the persons, put Tigellinus in the place of Mutius, and then the satirist will be treated as the Christians were." *Grang.*

But as Tigellinus was dead when this satire was written, it remains to be enquired, why he is introduced at this remote period in Trajan's time? It is probable, the poet means some favourite of Trajan. Great as he was in military virtues, he had not the happiness of the poet's good opinion. Though no tyrant, yet he was a persecutor of the innocent Christians: though a man of great talents, yet he had great private vices, which Juvenal disliked, but could not publicly arraign. Spartian tells us, that Adrian, who succeeded afterwards to the empire, paid his court to Trajan by fulsome adulation to his minions. *Corrupisse eum (sc. pecuniâ) Trajani liberos, curasse delicatos, eosdemque sæpe lisse per ea tempora, quibus in aula fuit, opinio multa firmavit.* Juvenal seems to have had some such favourite in his eye. Trajan's vice here alluded to, is acknowledged by Xiphiline.

‡ There are various readings in this place. The most received is, *lucibus* and *diducis* for *diduces* by Enallage. But Hennin gives us the above reading for some good reason, (we must suppose,) though he mentions not his authority.

Teda means the tunica molesta, in which the Christians suffered with a stake fixt under their chin, to keep them erect, as mentioned in the Chron. A. D. 65. So far the critics are agreed. But the next line is variously explained. Some say *diducere fulcum* means, "to plow the sand," i. e. to labour in vain. Indeed it is a common phrase, but suits not this place. Others read *diducet* and put it three lines below after *despiciet*, and suppose it means "to divide the passengers with his train." But to put *arena* for the people or even the street is a very harsh metaphor. *Grangæus* says *diducit* is for the plural, as, *Virg. Geor. III. 402.* But both verbs there have not the same nominative; and, indeed, no figure can excuse such a confusion of numbers in the same sentence.

The following solution is humbly submitted to the judgment of the reader. The passage clearly relates to Nero's punishments inflicted upon the primitive Christians. One we have in the verse before. Tacitus tells us also (see the Chronology) that he dressed them besides in skins and threw them to dogs and wild beasts to be devoured by them. He does not say indeed, that this was done in the amphitheatre. But the amphitheatre was the usual place of such savage exhibitions. Now *arena* was used for the amphitheatre so early as Horace, *Ep. I. 1.* This then accounts for the word *arena*. In this unhappy disguise, they were dragged by the *Uncus*, the executioner's instrument, into the centre of the amphitheatre; and this accounts for the word *fulcum diducere & media arena.*

The only difficulty now remaining, is, that it seems to confine both lines to the same action. But we must observe, that *et* is often used disjunctively, as is observed in the note, XIII. 70.

We

We formerly quoted one other passage from the sixth satire, l. 245, to 265. Mr. Owen's translation is remarkably just and elegant.

‘ Who knows not, how they court the wrestler's toil,
Sweat in their purple clokes and use their oil ?
Who has not seen a matron, at the stake,
With daily foils and shield her pushes make ?
And with audacious impudence fulfill
The whole manœuvres of the fencer's skill ?
Oh ! nobly train'd and tutor'd by this art
To take at Flora's shows the harlot's part,
Unless it be her purpose to engage
As real gladiatress on the stage !
Can helmed dames have any sense of shame,
Who ape the man and their own sex disclaim ?’

On the whole, we think this version a very respectable one; and when the difficulty of translating Juvenal is properly considered, we may add, ‘*Est quoddam prodire tenus.*’

Mr. Brewster's translation of Persius, which follows, has already received its portion of fame. It is correct, easy, and elegant. In elegance and neatness it equals the original: in a happy, easy freedom, it excels the youthful satyrist. We shall conclude with our author's account of Persius and his translator.

‘ A few words more must be added about Persius, who appears too in the present edition; not only because he usually accompanies Juvenal, but because he is an excellent author. It is astonishing, that intelligent critics should censure his writings with one indiscriminate charge of obscurity. . . Nothing can be more unjust. His second, third, and fifth satires (except a very few harsh metaphors and phrases) have all the method of the schools, yet are luminous, elegant, and highly poetical. There are more difficulties in an equal number of satires in the second book of Horace. The case is different, it is confessed, with respect to his other pieces. The first is obscure, and generally uninteresting, for a reason, which must render some parts of Pope neglected pieces; for not suffering cotemporary fools to fall into obscurity by the natural fate of their little momentary existence. The fourth is but a juvenile piece, for the most part taken from Plato, and obscure for a good reason, because it glanced at a dangerous tyrant, Nero. The sixth, indeed, is upon a noble and general subject, the use of riches: and how Persius, who wrote so well of prayer, philosophy, and moral liberty, in his second, third, and fifth satires, could be in this so cloudy and abrupt, cannot be accounted for, unless we

suppose it to be the outlines of a piece, which he was prevented from finishing by an untimely death.

‘ The republication of the elegant Brewster requires no apology. His translation has singular merit. He had an uncommon delicacy of ear, and a perfect knowledge of his author. It is hoped, that the notes, which attend him in this edition, will render him more generally known and more generally useful.’

Forty Year's Correspondence between Geniusses ov boath Sexes, and James Elphinston: in Six Pocket-Vollumes: Foar ov oridginal Letters, Two' ov Poetry. 12mo. 1l. 1s. bound. Ritchardson. 1791.

MR. Elphinston is known to be a warm advocate for accommodating orthography as much as possible to pronunciation. To speak with candour, we think that he assigns the powers of the different letters with justness and precision, and that an orthography founded upon his principles would exhibit a more intimate congruity with sound; but we cannot so readily admit the expediency, far less the general and immediate practicability, of such a revolution in the mode of spelling, as he endeavours to promote. If ever the English orthography can now be altered, it must be effected by slow degrees; and every change must be previously sanctioned by writers of great reputation. In this province, as in that of language, USE will always be the arbiters of propriety.

Concerning the Letters in this Collection, which consists of upwards of four hundred, little is necessary to be said; they are the produce of private correspondence with various persons, and never were intended for publication. As a specimen, we shall lay before our readers two of them; one from the late Dr. Johnson, and the other from Mr. Elphinston, whom we leave to expiate to the doctor's *manes* the charge of having altered his poetry.

‘ J. E. at dhe Neddher-bow, Eddinburrongh.

‘ Dear sir,

‘ I cannot but confes de failures ov my correspondence; but hope dhe same regard, hwich yoo expres for me on evvery oddher occasion, wil incline yoo to' forguiv me. I am often, very often, il; and, hwen I am wel, am obleged to' work; and indeed hav nevver much uzed myself to' punctuallity. Yoo ar howevver not to' make unkind inferences, hwen I forbair to' reply to' your kindness: for be assured I nevver receiv a letter from yoo widhout grait plezzure, and a verry warm sense ov your gennerosfity and frendship; hwich I hartily blame myself for not cultivating widh more care. In dhis, az in manny oddher cafes, I go wrong in oppo-
ziscion

zificion to' conviccion : for I think scarce anny temporal good equally to' be dezired widh dhe regard and familliarity ov wordhy men. I hope we shal be som time nearer to' each oddher, and hav a more reddy way ov pouring out our harts.

' I am glad dhat yoo still find encurragement to' procede in yoor publicacion ; and shal beg dhe favor ov six more vollumes to' ad to' my former six, hwen yoo can widh anny convenience send them me. Pleze to' prezent a set in my name to' Mr. Ruddiman, ov hoom I hear dhat hiz lerning iz not hiz highest excellence.

' I hav transcribed dhe Mottoes, and returned dhem, I hope not too late ; ov hwich I think manny verry happily performed. Mr. Cave haz poot dhe last in dhe Maggazene, in hwich I think he did wel. I beg ov yoo to' write soon, and to' write often, and to' write long letters ; hwich I hope in time to' repay yoo : but yoo must be a pacient creditor. I hav howevver dhis ov grattitude, dhat I think ov yoo widh regard, hwen I doo not perhaps guiv dhe proofs, hwich I aught, ov being, sir,

' Yoor moast obleged and moast umbel servant,

' SAM. JONSON.'

' *Mr. Sammuel Jonson, at London.*

' I thaught you, dear sir, in my det ; but alas ! my sisters letter, hwich I yesterday received, proovs me verry deeply in yours. And oh ! dhat I wer az abel az willing to' pay. Yoor tender frendship and exalted genius flew unasked to' my aid, hwen I lost my (dhen) nearest and dearest relacion : oh ! dhat I cood now minnister equal comfort to' yoo, bereft ov a nearer and dearer. I can indeed (and am proud to' own it) partiscipate yoor sorrow, if hence it can find anny alleviacion ; and doo widh dhe more tender sensibility join in moarning yoor los, dhat I now can, from tasting a like happy union, judge hwat must hav been yoor enjoyment. To' paint my nocion ov dhe latter wer to' augment yoor grief ; my idea ov dhe former iz scarce to' myself suppoartabel. It foarces howevver upon me a consideracion, hwich I hav hiddherto' been willing to' bannish from my mind ; dhat dhe strongest human ty must won day be broken, dhat dhe happiest pair won day must part ; dhat won shal probbably go a moment before dhe oddher, to' complete perhaps dhe probacion ov boath, and prepare dheir eternal reunion. For me dherfore it iz good to' sorrow widh yoo, az wel az to' hope. But surely, my dear frend, it wer az bold az unnescessary for me to' offer anny hints edher ov consolacion or counsel to' a sufferer, hoo haz so powerfoolly taught dhe public in genneral, and me in particular, to' indulge Nature widhin dhe limmits ov Rezon, and to' exalt dhe Man into' dhe Christian.

' But, since dhat moddesty, hwich evver accompanies superior merrit, haz prompted yoor grief to' seek dhe aid it uzed to convey ;

vey; in obedience I must anser, and in justice declare, dhat, ov dhe various linniments hwich allayed my distres, non waz equal to' yoor publick, far les to' yoor private produccions. Oddher soarces ov sollace yoo know better chan myself. I hav dherfore onely to mix my tears with yours, and to' with yoo evvery inward and outward help in dhis yoor time ov need. Nor can I dout but dhe Relidgion and Vertue, hoos cauz yoo hav so effectually espouzed, wil suppoart under evvery pressore dheir brave, dheir faithfool advocatē. In dhis perswazion, az in evvery good wish to' Mr. Jonson, I must be joined, not onely by my dearest, hoo feels moast tenderly for him; but by all dhe sensibel and dhe wordhy ov dhis kingdom, hoo, dho moarning dhat dhe *Rambler* is com to' dhe end ov hiz labors, cannot but congratulate themselvs az wel az him, dhat hiz labors hav ended az dhey began. How happy must I dherfore deem myself in privately sharing with yoo sorrow or joy, and in stiling myself with equal tendernes and truth,

Dearest sir, yoor moast obleged moast respectfool,

and moast affeccionate servant,

Eddinburrugh,
March 26, 1752.

JAMES ELPHINSTON,

The two last of the volumes consist of poetry, the greater part of which, we believe, has been formerly published. Whatever may be the merit of those poems, it cannot be expected that they will appear to much advantage in the uncouth dress of a new and unfashionable orthography.

Traëts on Weights, Measures, and Coins. By George Skene Keith, M. A. 4to. 1s. 6d. Murray. 1791.

TO establish one uniform measure of lengths, and from the combination, or more strictly the involution, of lengths, to fix an uniform measure of bulks and weights, have been often the objects of theoretical enquirers, and the subject has lately engaged the attention of the legislative bodies of France and England. It is well known, that in England, our weights and measures vary according as they are used in estimating the value of different objects, or as employed in different counties. They differ also from those of other kingdoms. To obtain a general measure, it will be obvious, that it is only necessary to fix on any bulk, any space, or any length, ascertained by the laws of nature; and this, either by evolution, or involution, will give the other measures. If, for instance, as has been contended by some philosophers, a drop of distilled water, or of spirit of wine of a given density were the standard, a certain number of those drops would form a cubic

a cubic inch, one side of which becomes a measure of length, and its square a measure of space: so, if a given length is fixed on, its square, or this length multiplied by itself, is a measure of space, and its cube, or the square multiplied by the standard, is a measure of bulk. It is necessary, however, that this standard should be ascertained by some law of nature, because it may at any time be rectified; that it should not be a small one, as by numerous involutions any accidental error would be greatly multiplied, and large weights differ ultimately, as much as at present; and that it should be one, which can at any time be fixed with tolerable accuracy. These qualities, which are essentially necessary, if we would establish and preserve an invariable standard, seem to exclude the drops of spirit of wine or water; the space in which bodies fall in a second, or the degree of a great circle of the earth; above all they militate against the old grain, the weight of a grain of barley, or the old inch, the length of a given number of barley-corns. The length of a pendulum vibrating seconds in a given latitude, is less exceptionable; but it will next be enquired, where that latitude should be fixed. Each nation will contend for the honour, as it has done for the point, from which the longitude should be reckoned. The arguments for fixing it at London are important. It is nearly in the centre of Europe, a mean between the length at Petersburg and Constantinople, and already ascertained unexceptionably within $\frac{1}{100}$ part of the whole, and probably within $\frac{1}{1000}$; and this standard will make fewer alterations in the weights and measures of Europe than any other. Our author fixes on the length ascertained by Mr. Graham in 1722; viz. 39.126 inches, and this standard he proposes to call a vara or pace,

‘ As to the eligible qualities; it is of sufficiently large dimensions. Its denominations are all proposed to be in tens. It is connected with two things in nature. The cube of the pendulum, or of a cubic vessel of its dimensions filled with river water of 36.5° of heat (Fahrenheit) contains almost exactly a tun weight of old, or as it is commonly called Amsterdam weight. This is one very remarkable coincidence. And a cubic vessel whose side is $\frac{1}{100}$ of a second of a degree, in lat. 45°, or a cube of 12.15552 inches filled with the same water, contains 60lb. of old weight, or 30lb. of the proposed standard weight. This is another remarkable circumstance. The proposed standard weight corresponds, not only with the tun of old weight, but also very nearly with the Paris, Amsterdam, and Hamburgh weights, which were originally the same. Only it is proposed to make the pound double, or equal to 2 pounds, that only 1000lb. may be contained in the tun, and that all its denominations may be in tens

As a measure of length it corresponds with the vara of Madrid, which is 39.166 or $\frac{1}{849}$ part larger, and with the half canna or 4 mercantile palms of Rome and Montpellier, which are very nearly the same, and only $\frac{1}{884}$ longer than the pendulum. It is also a medium between the following measures, and between the short and long ells of Europe.

Three Paris feet	38.867	Medium	Three Lyons feet	40.375
Three Danish feet	37.396	The	Half Canna of Sicily	40.2
The Scotch Ell	37.2	London	Do. of Naples	41.256
3 Rhinland feet	37.087	Pendulum	Three Alexan. feet	41.874
Amsterdam ell	26.8	of	Geneva Aune	44.76
Brabant or Antwerp	27.17	39.126	Vara of Portugal	44.03
Cavido of Portugal	27.354	inches	Paris drapers aune	46.68
		nearly		

The great objection to this plan is, that it will confound all the measures of Europe, for our author proposes to divide it decimally into hands or hand breadths, digits, pins, and lines; that is, into $\frac{1}{10}$, $\frac{1}{100}$, $\frac{1}{1000}$ and $\frac{1}{10000}$. It would be a less violent measure to fix on some place where the length of the pendulum is equal to 3 Paris feet, and divide it duodecimally. The first division would then be $\frac{1}{4}$ of an English foot, very nearly, and the second $\frac{1}{4}$ of an inch English. The duodecimal division is more convenient for subdivisions; and one other denomination will only be necessary: nor would this materially alter the subsequent proposals.

For superficial measures the square of this vara or pace is to be divided into 100 square handbreadths, the handbreadth into 100 square digits, and so on in denominations of 100 in all square measures. The square vara might be a very proper standard for masons, carpenters, bricklayers, &c. In regard to land measuring, which is now carried on with a chain that is divided decimally, it is of less consequence to introduce the vara where the chain is used in measuring. Yet even here it might be introduced to advantage, as there are a number of provincial measures of an acre in England, and both an English and a Scotch statute acre; also as the denominations of an acre are different in different places (the pole or perch being $30\frac{1}{4}$, 36, 49, &c. square yards) it would be more simple to say 100 square varas make a square chain, and 100 square chains make an acre. This standard acre would contain nearly $2\frac{1}{2}$ English acres, nearly two Scotch acres, and about $1\frac{1}{2}$ of the acre allowed for fens, forest lands, &c. in England. The establishing this acre would prevent a gentleman from being imposed upon in the purchase of an estate, or a farmer in the taking of a lease, from his looking at the number of acres, and not knowing the measure of an acre. It would also save the trouble of finding the value of the fractions of an acre by multiplying by 4 for roods, 40 for perches

perches, &c. as there would be just as many varas or parts of a vara, as the decimal fraction expressed.

For solid measures, or measures of capacity, let the cube of the pendulum be accounted a standard chalder, a chaldron of coals, a tun of liquid measure, a ton of ship's burden, and a solid vara. For weights, let the cube of the pendulum be filled with rain or distilled water of a certain degree of heat, and let the weight of that water be accounted a tun, which it is very nearly of old, Dutch, or Paris, weight.

The denominations of weights, solid measures, and measures of capacity are,

1 Tun, chalder, or vara	contains	10 Bushels, barrels or cwts.
1 Bushel, barrel, or cwt.	—	10 Stones or gallons
1 Stone or gallon	—	10 Pounds or pints
1 Pound or pint	—	10 Ounces or gills
1 Ounce or gill	—	10 Drams or drops
1 Dram or drop	—	10 Scruples or sterlings
1 Scruple or sterling	—	10 Grains

By this means the standard will be divided and subdivided, always into denominations of tens, to give the second eligible quality, in § 2 of the theory.

Our author proceeds to the mechanical part, or the mechanical construction of weights and measures; and to some political regulations of importance. In the Appendix, the objections are answered, and we would submit the following objection and answer to our readers, presuming only that, in the method we have offered, much of the inconvenience will probably be lessened.

This plan, it may be urged, will be attended with many inconveniences. The English foot and yard, will in a few years be sunk; and a measure that is not used at present substituted in their room. Troy weight will be no longer the legal weight of England; and avoirdupois weight, which is now in general use, will be laid aside; while old or Amsterdam weight, which is not in so general use in England, will be established. — Answers —

1. The English foot, and indeed all the foot measures of other nations are only national and arbitrary measures. They are at present connected with nothing that is uniform and permanent in nature; nor are they measures known or used, excepting in one particular nation. But the pendulum is taken from something in nature! and either coincides very nearly with the measures of some of the neighbouring nations, or is a medium between them. It is therefore to be preferred to the English foot, which is neither connected with nature, nor used by other nations at present.

2. The English yard which contains 3 feet of lineal, 9 feet of superficial,

superficial, and 27 feet of solid measure, labours under the same disadvantages with the English foot, being only a national and arbitrary standard. And besides these defects, it is improperly divided into 3, 9, and 27 for feet, as these numbers always land in repeating decimals, if there be any remainder in reducing feet to yards. Therefore in every view, the English yard ought to be laid aside.

'3. The proportion between the English yard and foot, and the proposed standard being once fixed, the former may be used by those who have these measures, till the simplicity of the pendulum and the largeness of its dimensions, render it the general standard.

'4. The English foot or yard does not correspond with the Troy or avoirdupois pounds or cwts. while the proposed standard corresponds very nearly with a tun, or 2000lb. of Amsterdam weight. It is very true that the English foot corresponds with the avoirdupois ounce. For the English cubic foot of distilled water of 60° heat, weighs 1000 oz. which is a pretty remarkable coincidence; but the correspondence between a standard taken from nature, and a tun, which is the highest denomination of weight, is much more remarkable than the coincidence of an arbitrary measure, the English foot, with an ounce, which is only an inferior denomination of avoirdupois weight. The latter coincidence is of little consequence, as there are 16 oz. in the lb. and 112 lb. in the cwt. There is only a solitary correspondence between the feet and ounce, and we must calculate for the pound, cwt. or tun avoirdupois. If 10 oz. were to make a pound, and 100lb. were as it ought to be, a cwt. then the correspondence would have been useful, and the cwt. would be $62\frac{1}{2}$ of the present avoirdupois lb. but this would cost the nation a set of new weights, without any correspondence with the weights of other nations.'

Some observations are added on Mr. Whitehurst's plan, and that in which the standard is taken from the relative proportion of the English foot to the cube of the pendulum. To each of these our author finds very considerable objections. A few miscellaneous remarks follow; and a palliative plan, which will in some degree lessen the present confusion, without any alteration. We have no doubt, however, but that an alteration is necessary; and this before us is, on the whole, very judicious.

The author's arguments in the conclusion deserve great attention: we can select only the heads.

'I. If we had only one weight and one measure in Great Britain, though these were at present arbitrary standards, we could connect them with nature, by finding what number of vibrations a pendulum which corresponded with them, made in a mean solar day.

'II. Laying

'II. Laying aside therefore the foot, the four feet, and English yard measures, a pendulum may be proposed which shall correspond with several of our weights, and shall also be an aliquot part of the most approved measure of a degree of the meridian. Here a number of unexpected coincidences, will be found between things which at first seem very remote.

'III. I come now to inquire, whether after all it would not be most proper to establish the common pendulum which vibrates seconds, as a general standard.'

In the explanations much repetition occurs, and this kind of reasoning it is impossible to abridge. We shall therefore leave the author with our commendations, earnestly wishing that the scheme may be again *reviewed* in the next session of parliament.

The Aboriginal Britons, a Prize Poem, Spoken in the Theatre at Oxford, July 8, 1791. By George Richards, B. A. The second Edition. 4to. 1s. 6d. Rivingtons. 1791.

MR. Richards has shewn himself both a scholar and man of genius in this performance. His numbers are extremely musical, and he writes both with spirit and correctness. Yet he is not always unexceptionable. The description of a battle, in which the manner of fighting used by the ancient Britons is exhibited, appears too laboured and overloaded with ornament. We shall give the whole passage.

'Furious, as mountain beasts, the tribes engage,
With yells, and clanging arms, and frantic rage.
Rapid the Briton hurls the bolts of war,
Mounted, like fate, upon his scythed car!
Resistless scours the plain, and bursts the files,
As mad tornadoes sweep the Indian isles;
The scythes and hooks with mangled limbs *hung round*
Yet quick, and *writhing ghastly* with the wound:
Adown the madding wheels in *torrents* pour
The empurpled smoking *streams* of human gore:
While high in air the sighs and shrieks and groans
Ascend, one direful *peal* of mortal moans.
Pale, panic-struck, and fix'd as in a trance,
The Romans stood, and drop'd the useless lance:
And fear'd, their venturous banners were unfurl'd
Beyond the confines of the mortal world;
And more than men, horrific in their might,
Dar'd them from Albion's cliffs to fatal fight.'

The Romans must indeed not only have been frightened, but frightened out of their senses, to doubt whether they were
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in this world or another. The scythes, and hooks, like those in a butcher's shop, hung round with mangled limbs, and those limbs still *quick*, writhing like the severed parts of a snake or eel; pouring smoking *streams* of blood in *torrents*, while sighs, shrieks, and groans, unite in one grand peal of *mortal moans*, form a picture in which the colouring is certainly laid on with too liberal a hand. If such lines constitute sublimity, we know not how to distinguish it from bombast.—To give a just idea of the beauties of this performance, we should transcribe the greater part of what remains. It is, however, unnecessary; and we conclude that it meets with general approbation, from its being so soon arrived at the honor of a second edition, a circumstance that seldom happens to prize poems and academical exercises.

Genuine Poetical Compositions on Various Subjects. By E. Bentley. 8vo. 2s. Crouse and Stevenson, Norwich. 1791.

THIS candidate for poetical fame, like Stephen Duck and Mrs. Yearley, owes but little to education. She was born in the year 1767: instructed in reading and spelling by her father, a journeyman cordwainer. When she was ten years of age he was disabled from working at his business by a paralytic seizure; and at that time taught her the art of writing from copies in a spelling-book. He died when she was about 15 years old: and about two years afterwards she discovered an inclination for writing verses.—A numerous list of subscribers leads us to suppose that her conduct in life has conciliated the esteem and regard of her more affluent neighbours: and the profits of the publication are to be applied to the purchase of an annuity for herself and mother. In several of these poems, which the editor assures us, 'are the *genuine* and *sole* productions of her pen,' we trace the marks of original genius.

The Ode to Content strikes us as the most correct and elegant; as this appeared in print before, we shall therefore select the ode which follows. It is addressed to Cheerfulness; and, like the former, sprinkled with ideal beings, the conception of whom could only be formed by a strong and lively imagination.

‘ Hail! Virgin of æthereal birth,
Thou more lovely far than mirth,
O hither bend thy way!
Come, beauteous nymph, serenely smiling,
Ev’ry anxious thought beguiling,
Thou mak’st each prospect gay.

‘ Thine

‘ Thine eye with joy young spring beholds,
When nature ev’ry charm unfolds,
And spreads thy fav’rite hue;
When Eurus to his cave retires,
And Zephyrs fan those glowing fires
That verdant life renew.

‘ Thou lov’st to range the fields at dawn,
Or meet the shepherds on the lawn,
At leisure Eve’s advance;
Brisk Sport comes tripping o’er the mead,
And sweetly sounds his oaten reed,
And joins the rural dance.

‘ Not e’en hoar winter’s dreary sway,
Nor freezing blast can thee dismay,
Nor change thy sprightly mien;
’Tis then thou seek’st the social band,
And o’er their minds, with gentle hand,
Diffu’st a joy serene.

‘ Though absent sol his ray denies,
Round the bright flame which art supplies,
The friendly train regale;
Some fairy legend each imparts,
Whilst rapt attention, gazing, starts
At ev’ry wond’rous tale.

‘ Thy presence charms stern grief to rest,
Thy light illumines th’ untainted breast,
Sweet sister of content;
Like her thou fly’st th’ abandon’d mind,
Where guilt, despair, and shame combin’d,
Their hapless prey torment.

‘ What magic in thy aspect dwells!
That melancholy’s mist dispels;
What graces round thee shine!
Sweet pleasure ever near thee stands,
With transport, whose high soul expands
And soars to realms divine’

FOREIGN ARTICLES.

Anecdotes & Traits Caractéristiques de Joseph II. Empereur des Romains, précédés de son Testament; traduits de l'Allemand, par Madame de R. Premier Cabier. 8vo. Paris.

THOUGH we have received only the first Number of these anecdotes, they are too interesting to be passed over in silent expectation. The anecdotes are not indeed wholly new, but they are related with spirit and propriety. The translator calls herself a citizen of France, and declares that she wishes to offer to the manes of an unfortunate and calumniated emperor, the sincere tribute of esteem and veneration, which his actions have inspired.

‘He is no more,’ adds she, ‘but if he still survived, and if the facts which I relate had then been collected, if I could have procured, I should have translated them. If any thing could have soothed his distress, I am persuaded it would have been the free and voluntary homage of a stranger, a friend of humanity, happy to do justice to the memory of a man not less great than susceptible of tenderness, and priding herself on the reflection, that this would open the eyes of some prejudiced persons, till an impartial history of Joseph shall fix his fame, and silence the weak and contemptible defamers who have followed him beyond the tomb.’

The first part of this Number, as the title mentions, is the will of the emperor, dated at Vienna, the 18th of February, 1790. This will shews equal judgment and reflection: we shall copy only two of the articles.

‘I order, that the moment I cease to exist, the sum of 10,000 florins be delivered to the different parishes of this city and suburbs, to be distributed to the modest and indigent poor, that they may pray for me.

‘I order, that the present testament, containing my last will, be published after my death; and I request those, to whom I may, contrary to my intention, have not done ample justice, to pardon me as Christians and men. I beseech them to consider, that the monarch on his throne, as well as the beggar in his hut, is a man, and each subject to the same errors.’

Joseph II. was a great traveller, but from the account before us, it was with a design of knowing mankind, not from an idle curiosity. The object of his travels in his own country, says the author, was to examine the soil, the different productions, the inhabitants, whose manners and laws differ so much, that their complicated variations check, and often frustrate, the efforts of government. He wished to ascertain,

with his own eyes, the necessity of reforms, and the proper encouragements, so as to act with the greatest advantage for his subjects, whom he considered as his children. With this design he travelled through Hungary in 1767 and 1773. Nothing escaped his scrutinizing eye. He visited the fortresses; saw the prisoners confined in them; received with humanity, free from ostentation, the petitions which a vast crowd of every description presented; and, whether he was obliged to proceed or to remain, he particularly attended to them. We can scarcely conceive the impression which the following billet, put into his hands in Hungary, must have excited. We may judge from it the state of the kingdom, and the blessings it derived from the emperor.

‘ Most beneficent Emperor,

‘ This is the employment of the week! Four days in repairing the roads; the fifth is destined for the fisheries; and the sixth for the chase; all for the benefit of my superior: the seventh belongs to God. Judge, most just sovereign, if I can pay the land-tax, and the other imposts.’

Joseph who, in these countrymen, saw creatures like himself, who was sensible that one man was not born to be the slave of another, and that countrymen, with rude exterior and rustic garments, often covered noble and compassionate hearts, lightened the chains of the Hungarian peasants, and considered of means entirely to destroy them. He knew that the feudal system originated from the misfortunes of former ages, from the ignorance and superstition of the people; and that it was supported by personal interests, and by prejudices. He saw, with a secret horror, men harnessed to the manorial car, like beasts of burthen, and re-established them in their native privileges. By this action he drew on himself the hatred of the nobility.

During his last residence at Luxemburg, a select party met daily in his circle. One day the conversation had been very serious, and Joseph said, if any one will honour my tomb with an epitaph, let it be the following: “ Here lies Joseph II. who failed in all his undertakings.” — ‘ Unfortunate Joseph! the measure of thy ills was not yet full; it was not as a sovereign that thou shouldest feel distress; it was as a man, as a man of the most refined sensibility.’

During the whole of the night of the 18th of February, 1799, the emperor sent hourly to enquire after the arch-duchess Elizabeth, whose approaching delivery could not be concealed from him. At half after seven in the morning he received the news of the birth of a princess, but the mother

CRIT. REV. N. AR. (III.) Sept. 1791. H had

had just expired in the most dreadful torments. Her death must be known, and his confessor was commissioned to inform him of it. Joseph, overwhelmed with this unexpected stroke, was for a moment silent, and turned away his head to conceal the last tears that trickled down his cheeks. A deep sigh seemed at last to relieve his oppressed bosom; he lifted his eyes, yet full of tears, to heaven, and said, with a resigned voice—‘Lord thy will be done.’ When he recollected himself, he saw the count de Rosenberg, and said to him with an anguish impossible to be described—‘My sufferings are incredible: I was prepared to support whatever Heaven might have inflicted; but this dreadful misfortune exceeds whatever I have hitherto experienced.’ The arch-duchess was his beloved sister, and at the moment of her death his own was inevitable, and the hour but shortly distant.

In this moment of distress, however, he was careful in his political arrangements, and attentive to the welfare of his subjects. He ordered the cave, in which the emperors were usually deposited, to be opened, that those whose curiosity would lead them to press forward, at the moment of his funeral, might not be injured by the noxious vapours: he sent the chancellor an order, written with his own hand, for a million of florins to be taken out of his private property, for the support of an institution for the relief of those brave soldiers who had acquired honour in the field.

On the day of his death he saw his ministers, and again took his leave: they stirred not from his apartment. ‘I die,’ said he to the brave Laudohn, ‘I die, happy in being certain that you will be the protector of my army: give me your hand, I shall soon lose the pleasure of pressing it in mine.’ To the cardinal Megazzi he excused himself for having occasioned him some uneasiness, ‘I feel none,’ replied he, ‘but on account of your majesty’s situation.’ The old count Haddick was so much affected by the scene, that he was carried away insensible. From that moment he never quitted his bed, and died a few days after his sovereign.

Joseph ordered the infant princess to be brought to him, and taking it in his languid arms, kissed and bathed it with his tears. ‘Dear infant,’ said he, ‘true portrait of thy amiable and virtuous mother! Take her away, for my last moment is at hand.’ He then called his confessor, who was beginning to pray—God we praise thee—when the emperor interrupted him—‘Lord, thou who alone knowest my heart, I call thee to witness, that I had no object in any of my undertakings but the good and happiness of the subjects thou hast committed to my charge—Lord, thy will be done!’ He then suffered his confessor to go on.

At four in the morning the emperor awaked, after a slight slumber, and field-marshal de Laschy, the prince of Deitricht, count de Rosenberg, and the baron Storck, who watched in his room, went to his bed. 'You are still here,' said he. He requested the baron to give him something comfortable, and took a little soup. The confessor, whom he asked for, read prayers again. At the words—We repose our confidence on faith, hope, and love—the emperor repeated faith aloud; hope in a lower tone, but very distinctly; and love, with great ardour. 'It is enough,' added he; 'this book of prayers will be of no farther use to me: I give it to you, preserve it for love of me.' A few moments afterwards he said—'I think I have fulfilled every duty as a man, and as a king.' Turning on his side, he breathed a few moments with difficulty, and expired.

We have been longer in our account of this Number because it is in many respects new to the English reader. We trust no one will think it too long. At least, we may learn from it, that though, as a king, Joseph was sometimes mistaken, as a man, perhaps, occasionally severe and intolerant, his affections were acutely alive to the happiness of his subjects, and his heart, which beat ardently for their welfare, never in a fault.

*Lettre d'un François à un Anglois sur les Moyens qui ont Opéré la
Révolution de France, et sur les Effets qu'elle a produits.*
Paris.—Rèimprimée à Londres. 8vo. Hookham.

AMONG the tribe of democrates, we find at last one of their antagonists. The wounds of persecution seem to rankle in his heart, and his pen appears to have been dipped in the bitterest gall, for his representation is uniformly gloomy; and his traits and characters, were it possible that they should be true, would excite the warmest indignation. We say 'were it possible,' for we cannot think human nature yet so far depraved, or that, in such circumstances, one wise or good man could for a moment support the revolution or its friends.

The whole of this pamphlet consists of a long and gloomy enumeration of the stratagems, impositions, and outrages, which have contributed to the revolution, with an equally unfavourable prospect of what has been done, and what may be expected. 'If another Monk should arise in France, be assured, he adds, that his success would be equally certain.' We cannot lay aside this work without a little specimen of the authors representations.

'I have no more to say of Versailles. I shall direct your

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views to the capital, which after having subdued the representatives of the people and enchained the king, dictates despotically its laws to the whole empire. You knew Paris before the revolution, you know that it was the centre of libertinism, of impiety; of every crime, and every vice. Those who were overwhelmed with debts, enslaved by the ambition of ruling, or animated by vengeance, or urged by avarice, or hurried away by ideas of liberty and of independence; Atheists, Deists, Jews, players, secularized monks, apostate priests, avaricious and contemptible stock jobbers, young enthusiasts, licentious scribblers, incendiary journalists, the numerous enemies of peace, the friends of turbulence and commotion, joined the ruling party of the national assembly; and from the coalition of these corrupting and corrupted elements, sprung the formidable league known by the name of the club of Jacobins. This club has its presidents, its officers, its session, its registers, its secret committees, its journalists, its spies, and its emissaries abroad and at home. It unites with the club of 1789, with the central club of the 8000, established for the propagation of the rights of man over the whole earth. It has drawn to its party a considerable proportion of Parisian guards; it has raised a whole army of criminals, and unemployed manufacturers, known by the name of Lack-breeches (*sans-culotte*) whom it entertains at a great expence, with the public money, of which it disposes at will. The elegant and useful allies of the assembly, the *poissardes*, wanted to hang the rogue, which occasioned so much confusion, the veto; we would recommend also to their notice, 'one deformed not yet taken'—this *Monf. Sans-Culotte*, who seems to have done much more mischief.

De la Saltation Theatrale, ou Recherches sur l'Origine, les Progress & les Effets de la Pantomime, chez les Anciens, avec neuf Planches coloriees. Dissertation qui a remporte le prix double de l'Academie des Inscriptions and Belles Lettres en Novembre 1789. par. M. de Laulnay. 4to. Paris. 1791.

EVERY nation had anciently its dances, either religious or military; connected with the gymnastic exercises, peculiar to the games and the theatres, and varied according to the plays represented. Such dances are not however comprehended by the Latin term *saltatio*, which M. de Laulnay has preserved with little variation in his title: it does not express the art of jumping in measure or forming with grace steps in time, a custom, which among us is often only a series of inexpressive motions, of arbitrary steps, incapable of raising any emotion in a spectator of sensibility; and which can
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at best only interest, by the insignificant merit of the difficulty of the attempt. Saltation is rather the art of gesture, by which a series of actions is imitated, and it is properly translated by the word adopted long since in our language, pantomime.

Plutarch, it is observed, speaking in his *Symposia* of the intimate union of poetry and dancing, calls the last, mute poetry, and the former a speaking dance; but Plutarch confessedly borrowed the idea from Simonides, who employed it in the comparison of a picture with poetry. It is sufficient, however, in our author's opinion, to enable us to form an idea of the dances of the ancients, because poetry, consisting in rhythm, and in images, the imitative and measured gestures constituted the art of pantomime. We see indeed, that the dances of the ancients were a mimic art; but we cannot trace in them the rudiments of pantomime, according to the idea which the ancients have themselves given of it: on the contrary by their being accompanied with music and singing, they could not deserve that title. Plutarch, in the same chapter, tells us, that these poems do not only raise the inclinations of the dancers, and draw their feet and hands, as it were with cords, but when they are sung, it is impossible to sit still in tranquility. The sight, and even the tune, of the fandango in Spain, is said to have a similar effect, and even to conquer every idea of propriety and decorum. When M. de Laulnay endeavours to show, that the pantomime art was known to all the ancient nations, he only proves, that the saltation of the ancients was imitative. We cannot admit that one Telefis or Telestes, of whom Athenæus speaks, represented in pantomime, the war of Thebes, or rather that play of Æschylus, the seven chiefs before Thebes. His gestures were probably regulated by the rhythm of the verses, and by the declamation; perhaps by the sound of some instrument. We must form the same judgment of the art of Andron of Sicily, who is said by Theophrastus (on the authority of Athenæus in the same passage) to have accompanied himself while dancing on the flute, from whom to dance was called *σικελισαίν*, as the figures of the dance, invented by Cleophantus of Thebes, were called *βαλλισμοί*, from whence our modern term, ball, is derived. The two Thracians also, mentioned by M. de Laulnay, on the authority of Xenophon, who described, by their dance, a singular combat, add little to his argument: Their motions and the blows which they gave, were adjusted to, and measured by, the rhythm of the music, which accompanied them. It was not therefore a pantomime, in the strict meaning of the term; and the other examples, adduced by the author, are of a si-

milar kind. We can easily admit, that mimes, to adopt a distinguishing term, were common in Greece at a very early period; some of which were called Ethologi, because their entertainment conveyed some useful lessons; others Cynedologi from the indecency of their representations, 'imitantes turpia mimos;' and we know, that different names were adopted according to the character of the dance, and the differences of the classes, which they adopted. Some authors, studiously investigating the subject in Plato, Xenophon, Aristotle, Strabo, Plutarch, Galen, Julius Pollux, and Lucian, have enumerated, if we remember right, near 50 different kinds of dances. But we cannot reckon all these dancers, or even the daughter of Jephtha and king David, among the pantomimes: nor must we look to the earlier periods of the Roman republic for actors who deserve this title.

Our author fixes the first æra of this art, among the Romans, to the 390th year of Rome, when stage-plays were introduced. The Ludiones sent for from Etruria, accomodating their gestures to the rythm of the flutes, represented different subjects in the manner of their country. Livy, however, (lib. vii. cap. 2.) from whom this account is taken, expressly says, 'sine carmine ullo, vel sine carminum imitandorum actu;' and he adds that, in the subsequent imitations, the young men joined to the action, verses; 'nec absconi a voce motus erant.' Even in this improvement, we see nothing like pantomime.

The second epoch of this art is placed in the year 614 A. U. C. When gesticulation was separated from declamation. Livius Andronicus, says M. Laulnay, first hazarded a complete dramatic action, in verse, and resolved to act it himself. He repeated it so often, at the request of the Romans, that he lost his voice, and was permitted to perform the gesticulations suitable to the piece, while a young man sung the poem, and was accompanied by another on the flute. Yet the pieces of Andronicus were not composed of a single part, for he changed his mask and his dress, according to M. Laulnay, with the characters he was to represent, so that his plays were, it is observed, an unconnected series of scenes, without intrigue. The 'argument' which Livy mentions could have been but flight, or it must have been very indifferently supported. The opinion of Camillo de Sylvestris is more probable, and more conformable to the words of Livy, and the general testimony of antiquity: it is contained in a commentary on the 64th verse of the sixth satire of Juvenal—Chronomon

* We perceive from these verses that Shakspeare's idea in the following passage is not a new one:

When a woollen bagpipe sings in the nose
Cannot contain, &c.

In Juvenal it is the effect of an indelicate pantomime.

Lædam,

Lædam, &c*. This author, among other curious remarks, supposes that Livius Andronicus first reduced the Greek satires to the dramatic form, and the *Histriones*, a translation of *Ludiones*, joined sometimes words to their gesticulations, at the time when the song ceased, in the common tones: '*diverbia tantum ipforum voci relicta*.' The *diverbia*, according to Diomed the grammarian, was the dialogue of the comedy, while the monologues, executed by a single actor, were usually sung. Aufonius calls the comedies of Terence, *Diverbia*. It is not easy to see, therefore, why our author calls the plays of Livius Andronicus unconnected scenes, and executed wholly by himself. Though the use of song had become almost obsolete in the Roman comedies, yet we find from Juvenal, that the mimes sometimes employed singing; and it appears, that they were very anxious to preserve their voices.

The third epoch, in the memoir before us, is said to be the period, when saltation was admitted between the acts of those comedies in which there was no singing. Players on the flute it is asserted were first introduced, and succeeded by actors, who, accompanied by these instruments, endeavoured to represent by their gesticulations, the subject of the act which had been played. This curious observation we do not remember to have met with in any author of antiquity. It occurs, we know, in some of our own old plays, though in a different order; and the mimes at the entertainments, he tells us, would occasionally represent passages, drawn from fable or history; but we believe there is no proper evidence of the facts as related by our author.

The fourth epoch, that in which the mimes would no longer play in the comedies, is supported by Suetonius, quoted by Diomed. When the comedians claimed the principal parts, the mimes thought themselves neglected, and would not appear at the same time on the stage; so that this is the true æra of pantomime, and Pylades and Bathillus were celebrated in this art about the beginning of Augustus' reign. M. Laulnay allows, that the name of pantomime was unknown before this period; nor has he found any author, any monument, or any inscription, which shows that this name was applied to dancers before the age of Pylades. This we have always supposed; and it is this opinion which has made us follow our academician with unusual care, and point out the errors of his accounts in the three first epochs. The name is certainly not employed by any Greek or Latin author, previous to the reign of Augustus: it was then invented, and apparently by the Romans. The name of mime was known long before; and the invention of a new term shows, that the former appellation was not properly applicable to the action of Pylades

and Bathyllus. What was then the difference? The pantomimes wanted neither flutes, nor song, nor voices to represent an entire drama: their gestures were alone sufficient. The historian Zozimus says positively that pantomimes existed not before the time of Augustus, *ἐπὶ προτέρων οὐκ ἔστιν*. Suidas had this text before him, though he chose to say that pantomimes were invented by Augustus: this Casaubon has sufficiently proved*. How then can we say it was of a more ancient date. Can we know better than the ancients themselves?

Macrobius (*Saturnalia* xi. 10.) tells us, that there were frequent contests between the Roman orator, Cicero, and the actor Roscius, which could best express the same thought; Roscius by gesticulation, or Tully by his eloquence. This was certainly the first specimen of pantomime, for Roscius flourished before Pylades or Bathyllus, and it is scarcely to be supposed, that he contended with Cicero in any thing but gesticulation. In this way Lucian tells us, that, in the reign of Nero, a celebrated pantomime represented so faithfully the adultery of Mars and Venus, in all its circumstances, before Demetrius the Cynic, that the philosopher cried out in astonishment—I understand—I see every thing: you appear to speak to me by your hands. The hands were of so much use in these gesticulations, that pantomimes were called *chironomoi*—‘*manibusque loquax*’—*manu puer loquaci*, are expressions of Claudian and Terentius Maurus.

Though the author is mistaken in his principal positions respecting pantomimes, he has collected with singular industry and erudition whatever has been said of the *mimi* either by the Greek or the Latin authors. He has added all the inscriptions respecting these as well as the *pantomimi*, and illustrated the whole by curious and interesting notes. Among these is one which relates to theatrical musick, and composers would find in it some observations worth their attention.

We perceive, in general, that the author reasons on the fine arts, after having maturely examined their principles. They all relate in his opinion, to nature in her most perfect state. He analyzes their powers, ascertains, their rank, and shows the methods by which they are brought to perfection. His results are sometimes striking, perhaps singular, as in the following passage—‘By a recompence sufficiently remarkable, painting is deprived of relief; sculpture of colouring; music of gesticulation; and dancing of the vocal powers.’ In the history our author adorns with flowers the rugged paths of erudition; and

* See Suidas in Verbo *ὄρχησις πάντομιμος*, & Casaubon in *Athen. lib. i. cap. xvii.*

his reflections, generally natural and often useful, are expressed with that simple elegance, which renders the travels of Anacharsis so pleasing. Our author seems to have seen farther than Batteux : Cahusac and Noverre appear to be familiar to his mind ; but his theory, founded on better principles, may perhaps prevent dancing from becoming a dull series of inexpressive motions, and of steps which interest only from their difficulty. We shall select one passage from this work : our readers will perceive that nearly the same idea has already been expanded by lord Kames.

It appears that the 'materiality'—the manual operations, which distinguish painting and sculpture from the other arts, have not been sufficiently attended to. The distinction was however important ; for by one circumstance, it fixes our ideas on the essential parts of the fine arts, and points out a new division formed by nature. We perceive that painting and sculpture have a nearer relation to matter ; musick, poetry, gesticulation to the imagination : that the first speak to the senses, the others to the soul : that the types of the former are external, the source of the latter within ourselves ; that the one class can only imitate bodies, while the other describes even intellectual relations. It follows from this comparison, that the dominions of painting and of sculpture are confined to what we see, and what we can touch ; while music in particular can express more than the intellect can understand. This new analysis also teaches us, why painting and sculpture do not make such durable and powerful impressions on our soul, as the other arts. Those of colour and relief are dumb and inanimate : they are confined, by nature, to a limited period : they seize but one single animated attitude, while the duration of the others has no bounds. Motion and voice are incompatible with either ; and, without these, there can be no animation. Their imitations are indeed more exact as they come nearer to nature ; but those of other arts excite more emotion, because they belong to us more particularly. By imitating, we seem to create ; our self-love is flattered, and, in other respects, while painting and sculpture tend to separate us from mankind, the vocal arts announce the presence of man, and drive us, by an irresistible impulse, to society.'

Nine coloured plates, well executed, follow : they relate to different figures of antiquity, copied from the remains of art, and supposed to be dancers.

MONTHLY CATALOGUE.

DIVINITY, RELIGIOUS, &c.

An Essay on a Passage in St. Paul, 1 Cor. xi. 10. addressed to the Lord Bishop of Exeter, and published at his Lordship's request. By John Hayter, A. M. 8vo. 6d. Wilkie. 1791.

IN this very ingenious and learned Essay, Mr. Hayter, with a peculiar vein of pleasantry, the smile of Cassius, who seems to disdain that he should be induced to smile, combats the interpretation of former authors. From a full view of the context he proposes to read ΕΞ ΟΥΣΙΑΣ, separated in two words instead of ἐξουσίαν, according to the common reading. The whole verse will therefore bear the following meaning—'On this account, a woman, as the distinguishing mark of her sex, ought to have some covering on her head, on account of the spies.' ΕΠΙ ΤΗΣ ΚΕΦΑΛΗΣ, our author observes, from the authority of different passages, may mean a covering, and from the general style of the reasoning, it is not improbable that the learned apostle of the Gentiles directed his discourse to the gnostics; and he used, with particular propriety, the metaphysical term ΟυσΙΑ, *essence*. The conjecture is ingenious, and the emendation by no means arbitrary or violent: it is particularly well supported by the context and the tenour of the whole reasoning.

A Sermon occasioned by the Death of Mr. John Flight, who departed this Life, July 10, 1791, in the 25th Year of his Age, preached in Angel-Street, Worcester, July 24, 1791. By James Dore. 8vo. 6d. Gurney. 1791.

A plain, practical, and judicious discourse from 1 John iv. 8. 'God is love.' It is the author's design to show, that the essence of the Deity is pure benevolence; and from thence to draw the most salutary lessons for the conduct of our lives. Mr. Flight seems, from the account, to have been a serious, pious, young man, of the sect of Anabaptists.

Personal Remembrance among the Joys of the other World—set forth in a Discourse occasioned by the Death of the Hon. Richard Spencer, youngest Son of the Earl and Countess Spencer. By Joseph Jekyll Rye. A. B. 4to. 1s. Deighton. 1791.

We have read, with peculiar pleasure, this elegant and interesting discourse. To a mind softened with grief for the loss of one to whom the heart was peculiarly attached, it is a pleasing source of reflection, that the barren waste and unprofitable scene is only a transient one, that another is to succeed, where sorrow is to be wiped from the eyes, and the distress of separation will
not

not be again felt. Yet, though a source of comfort, at which the broken spirit catches with eagerness, personal remembrance is not supported by reason: it is a pleasing vision, which we wish to realize; when we look at the proofs, they appear to exist only in imagination. What we anxiously hope for, we eagerly believe; but it is one of those circumstances which are, for the present, hid from our eyes. The revelation has not supported, it has not, however, discountenanced the opinion; but reason steps in, and tells us that our hopes, our wishes and expectations, our desires and our affections, are often influenced by such trifling unworthy motives, that we shall more probably look back on this life with disgust, as a scene that has been played, and of which we wish to forget the remembrance. — Mr. Rye's text is from 2 Samuel xii. 23; and in his Discourse he displays much learning, as well as an accurate refined taste.

A Charge, by J. Clayton. A Sermon by B. Davies, D. D. with an Introductory Address; by T. Towle, B. D. All delivered on Wednesday, June 29, 1791; at the public Separation of the Rev. J. Knight, to the Pastoral Office in the Church of which the late Rev. J. Rogers was Pastor. 8vo. 1s. Dilly. 1791.

The Charge we think superior to the Sermon. Mr. Knight is truly a Trinitarian; but, in the whole of the proceedings, there is too much of the jargon of the last century: we trusted that scarcely any traces remained.

The proper Use and Application of Riches recommended: a Sermon preached at Salter's Hall, April 15, 1791, before the Correspondent Board in London of the Society in Scotland, incorporated by Royal Charter, for propagating Christian Knowledge, in the Highlands and Islands. By Thomas Rutledge, A. M. 8vo. 1s. Printed for the Author and the Society. 1791.

We are pleased to see the designs of this very useful Society so well supported. Mr. Rutledge's Sermon is well calculated to add to the number of assistants, by displaying the utility of the plan, and the general duty of being rich in good works. It is a plain, practical, and judicious discourse from the excellent directions of St. Paul to Timothy (1 Tim. vi. 17, 18, 19.) In the state annexed to this Sermon, we find the number of schools amounts to near 300, and of scholars to 10,500.

The proper Objects of Education in the present State of the World: represented in a Discourse delivered on Wednesday the 27th of April, 1791, at the Meeting-House in the Old Jewry, London, to the Supporters of the New College at Hackney. By Joseph Priestley, LL. D. F. R. S., &c. To which is subjoined a Prayer delivered at the same Time, by Thomas Belsham. 8vo. 1s. Johnson. 1791.

We cannot highly commend this Discourse: it is too full of the advantages of an education in which the mind is not enchained,
and

and of invectives, sometimes without foundation, against the conduct of the universities and their members. We fear Dr. Priestley triumphs too early in the great improvements of the 'rising youth,' as his friend Mr. Lindsey styles them. 'By their *fruits* shall we know them.' It is a little remarkable how the Dissenters shift their ground on this subject: they sometimes blame the universities for exacting a subscription to articles, which the pupil does not believe; and, at others, they talk as if the belief and the subscription were the same.

POLITICAL AND CONTROVERSIAL.

Moderate Politics, devoted to Britons. 12mo. 3s. Walter. 1791.

In a lively agreeable manner, our 'Moderate' author glances at Political Controversy, Innovation, Political Powers, the British Monarchy, Conventions, Parliaments, Church Establishments, Law Establishments, Military Establishments, Commercial Establishments, Literary Establishments, Personal Conduct. His opinions are candid, but his arguments do not always carry conviction. We cannot agree with him particularly, when he recommends the number of dioceses to be increased, and the bishops to be admitted, like the judges, to an occasional attendance only in the house of lords, while they are to be created knights of the lamb, with the ornament of a red ribband. He thinks that there are some things to be rectified in our constitution; but he carries, in our opinion, his innovations into subjects which require no correction.

The Republican confuted, in a Series of Biographical, Critical, and Political Strictures on Thomas Paine's Rights of Man. By Charles Harrington Elliott, Esq. 8vo. 2s. 6d. Richardson. 1791.

The biographical anecdotes are collected from Mr. Oldys' Life of the antagonist of Mr. Burke: many of the other strictures are abusive ribaldry, and virulent invective, which, though the author of the Rights of Man may deserve, we cannot commend any author for uttering. Among several errors, there are some just remarks in Mr. Elliott's History of the English Constitution.

The Political Crisis; or, a Dissertation on the Rights of Man. 8vo. 2s. 6d. Jordan. 1791.

Our author with more temper, more knowledge, and better abilities, than the antagonist of Mr. Burke, defends the 'Rights of Man' against Dr. Tatham's supposed attack. But though he writes with ability and judgment, he has advanced little that is new on the subject, and we should find it as difficult to select any striking, brilliant passage from the Political Crisis, as to give a general abstract of his argument. He supposes the hereditary succession of kings, represented as unalterable; the reputed un-

alterable nature of the established religion; the preference of a monarchy to any other form of government, and indeed any established religion, which is to preclude a power of choosing in the people. In all these points, he is not perhaps wholly wrong: he attacks the less tenable posts of the higher party, and sometimes with success. In his general discussion, however, of the Rights of Man, he is less accurate; and, in his exaggerated view of the powers of the people, he gives a scope to anarchy and to disturbances, infinitely worse, if possible, than despotism.

Reflections on the Controversial Writings of Dr. Priestley relative to Religious Opinions, Establishments and Tests. Part I. 8vo. 1s. 6d. Rivingtons. 1791.

Dr. Priestley's arguments against establishments in religion, and restrictions on account of religious opinions, have been published, it is observed, in various forms; the principles are, however, ultimately the same, for perhaps no author expanded a few ideas into more space, or repeated the same in so many different forms. For these reasons the author, now in our hands, first proceeds to combat Dr. Priestley's arguments for the repeal of the test act, and pursues them minutely, with a strength and accuracy of reasoning, which renders his present work, though on a beaten subject, interesting, and in some degree new. Remarks on the other publications are expected to follow. As a specimen of the author's abilities we shall select a passage from the advertisement, for it would be 'actum agere' to return again to the principal subject.

'We have indeed lately been told by an American incendiary that we have no constitution; who, like some of our own writers of the present day, in his political vocabulary, instead of experience has substituted experiment, and opinion instead of law. He says that we have no constitution; but according to his principles no constitution could exist in any government. In our ideas of a constitution, with national agreement we connect permanent obligation; but this republican's doctrines set all order and permanency at defiance. Change and disorder are the idols of his politics. Indeed all that this American republican asserts, amounts to this only, that we have not a constitution because we have not a republic.

'There appear to be two essential errors, among others, which accompany all applications of abstract natural rights to any state of civil society; one, in supposing, that the same form of government is equally suited to all states of society; and the other, in not distinguishing between principles of polity and modes of polity,

polity, that is, in not perceiving that the same principle of polity may exist under a variety of modes, and consequently that modes of political liberty may vary with the expediences of times and situations without injury to the principle of liberty.'

When Dr. Priestley had asserted, that, in no other country were the dissenters from the established church excluded from civil offices, and particularly mentioned Holland, it was unfortunate that Socinians appear to have been particularly excepted. The authority is a work entitled *Nouvelle Description de la Haye*, 1785, quoted by the present author; and we mention it, that the fact may be denied as publicly as the French writer has asserted it, if not true.

Letters to the Rev. Dr. Priestley, in Vindication of those already addressed to him, on the Infallibility of the Apostolic Testimony, concerning the Person of Christ. By the Rev. E. Burn, A. B. 8vo. 1s. 6d. Rivingtons. 1790.

We find it an arduous task to keep pace with Dr. Priestley, in the attacks on this polemic, and his defences. At present we find that Mr. Burn's first letters have not occurred in our Journal, probably because they were not published in London. In this second set, we sufficiently see the tendency of the first, and the cool dispassionate temper of the author. The object in question was the inspiration of the apostles. Mr. Burn supposed that Dr. Priestley denied their infallibility, and adduces different passages from his other works, in support of his opinion. Dr. Priestley denies that he doubts of their infallibility in objects connected with their mission. Mr. Burn contends, that this admission does not materially affect the question, and at all events, their testimony is of more importance than the early opinions of the fathers. If we believe them to be inspired, it supersedes all others; if not, they are earlier witnesses of the doctrines, and eye witnesses of the events.

Evidence that the Relation of Josephus concerning Herod's having new Built the Temple at Jerusalem is either false or misinterpreted. Second Edition. 8vo. 1s. 6d. Rivingtons. 1789.

Remarks on the Scriptural Account of the Dimensions of Solomon's Temple. By the Author of Remarks on the Evidence. 8vo. 1s. Rivingtons. 1790.

We have examined this controversy in its progressive steps, and the several works occur in the LXI^{II}d, LXVTH, and LXV^{III}th volumes of our Journal. Our remarks have been chiefly confined to Josephus' account, for the more minute points of the controversy respecting the different measures we then found; and we will consider them in the same light, as incapable of a proper and satisfactory

satisfactory analysis. A leading point, in the Enquiry, is undoubtedly, whether Zerubbabel's temple was really inferior in length to Solomon's? Mr. S. in the Supplement to the second edition of the Evidence, contends that it was. He supposes the length of the house to be 60 cubits; that of the porch 20, and that of the sanctuary 20. The great object is to show, that the sanctuary was an additional building, as well as the porch. That the latter was so is evident from 1 Kings vi. 3, since it is expressly said, that its length answered to the breadth; that the former was *taken out of the house of 60 cubits*, is equally clear from ver. 16, 17, and 19, where it seems to be directed that the sanctuary should be contracted into a cubical chamber of 20 cubits. Whatever becomes of the hypothesis, we are compelled, we think, to understand the 17th verse as *relating to the length of the temple before the sanctuary*. The division between the temple and the sanctuary must have contracted this space, our author observes, by five cubits; but Mr. Burges shows, that the diminution was only that of one cubit, and we may remark, that the cedar wainscoting would equally contract the temple in the other dimensions, for what was 20 cubits wide originally could not be so much when cycled. The sanctuary was certainly contracted on the top, nor are we to judge of Solomon's taste in architecture from our present fashions. We own, therefore, from a diligent examination of the point at issue, in this part of the work, that we can not find the *naos* to be a distinct building. The whole of the temple of Solomon, independent of the porch, was 60 cubits only; and when the sanctuary was taken out, the house could be but 40 cubits in length. How far this concession influences the general question, we shall take another opportunity of explaining: it chiefly militates against the author of the Evidence's first hypothesis; but this he has already, in part, abandoned.

Political Speculations, occasioned by the Progress of a Democratic Party in England. 8vo. 1s. Gardner. 1791.

Our author cannot be highly commended: his work is synthetic rather than analytical, and the Rights of Man he endeavours to discover in different forms of government. We have no very high opinion of his political or his philosophical talents.

An Answer to Dr. Priestley's Letters to the Right Hon. Edmund Burke, in a Letter to the Author. By a Layman of the Established Church. 8vo. 1s. Rivingtons. 1791.

The Layman replies to Dr. Priestley very calmly and minutely. He points out, in many of the Letters, much inconclusive reasoning, and particularly reprehends Dr. Priestley's representation of the comparative merits of the Established Church and the Dissenters. In short, in this very able and judicious reply, we meet with

with much to commend, and scarcely any thing—nothing of the least importance—to blame.

M E D I C A L.

Description of a Portable Chest of Chemistry; or, complete Collection of Chemical Tests, for the Use of Chemists, Physicians, Mineralogists, Metallurgists, scientific Artists, Manufacturers, Farmers, and the Cultivators of Natural Philosophy. Invented by J. F. A. Gottling. Translated from the original German. 8vo. 3s. Kearley. 1791.

This chest is designed for family use, and is of a portable size, so as to form a proper companion in different excursions, particularly to watering places. It contains all the useful chemical tests, and the work will sufficiently instruct every moderate chemist in using them for various purposes, and for many different objects.

Experiments and Observations on the Crescent Water at Harrogate. By T. Garnett, M. D. 8vo. 1s. 6d. Johnson. 1791.

Dr. Garnett begins with an attempt to show, that chalybeates, with the sulphur waters, might be often useful; but that, on adding steel, a decomposition generally takes place. Near Harrogate, however, a spring was fortunately discovered, in which the superior chemistry of nature had combined them with success, though the water has generally a turbid whiteness. Its heat is a little less than that of the other mineral springs in the neighbourhood. The contents of a wine gallon of the Crescent water are,

	dwts.	grs.
Of aerated iron	0	2
aerated lime	0	3 $\frac{1}{8}$
saluted magnesia	1	21
muriatic or sea salt	5	17
vitriolated magnesia, or Epsom salt	0	8

• Of aerial fluids,

• Aërial acid, or fixed air 20,8 cubic inches.

Hepatic, or sulphureous air 13,6 cubic inches.

• Exclusive of a small quantity of aërial acid retained by the iron and lime in the heat of boiling water.'

The sensible effects are nearly those of the Bath waters, to which may be added a diuretic quality on using exercise not sufficiently violent to excite perspiration. Our author's analysis, and his directions for drinking the waters, are, on the whole, correct and judicious. His *chemical* objections to the use of tea are perhaps too refined.

A Treatise on the Diagnosis and Prognosis of Diseases. Part I. By P. P. Price. 8vo. 2s. Johnson. 1791.

• No author, in Dr. Price's opinion, has written on the prognosis of diseases since the period of Hippocrates, except Prosper Alpinus. In this, however, he is evidently mistaken; for, besides

fides Le Roy and one other modern author, whose name has escaped us, numerous ancient authors have translated the Prognostics of Hippocrates, or added to them. We shall refer him only to the Index of Vander Linden's *Lexicon in Verbo Prognostica*. The present work is undertaken with proper views, and conducted with much judgment. It is not, as Dr. Price contends, of so little consequence to quote the authorities, for some of these prognostics are doubtful, and some we suspect to be erroneous. Tumbling with the bed cloaths is generally a sign of fatuity, but seldom so dangerous as it is represented. Sweet tasted sputum in a peripneumony is only a mark of considerable general weakness, and never of an abscess in the lungs. Various other observations might be added, but they would perhaps only militate against some author, whose opinion was not before esteemed of great importance: we suspect that Dr. Price does not very often speak from his own observation. The work is to be divided into five parts; and this contains the active inflammations. If it be not too late to suggest a hint, we might add, that the work would be much more useful, if the general prognostics of the class or order were premised; and, under each head, only those of the disease mentioned.

An Essay on the Vitality of the Blood. By J. Corrie, M. D. 8vo. 2s. Elliot and Kay. 1791.

As this work consists, in a great measure, of remarks on the Essay on Glandular Secretion by Dr. Hendy, and a Thesis by Dr. Hyde on the Circulation of the Blood, it is not easy to give a particular account of Dr. Corrie's arguments. It appears to be a juvenile attempt, and pleasingly but not satisfactorily executed: it displays much ingenuity, but is occasionally deficient in philosophical precision.

P O E T I C A L.

An Heroic Epistle to the Rt. Hon. E. Burke. 4to. 1s. Debrett. 1791.

We know not that we are destitute of humour, and have laughed occasionally with both sides; but having engaged deeply in the dispute—(for it may *possibly* happen, that our author's humorous talents are defective), we felt no inclination to smile in any part of this Heroic Epistle. We shall select, however, one of the best passages, where the bard rapt into future times, sees revolutions in this country, similar to those in France.

‘ But say, what nobler victims claim regard?

Who shall the lanterne grace in Palace-yard?

Lo! first, with oaths, defying and defy'd,

H——y, high priest of prejudice and pride.

CRIT. REV. N. AR. (III.) Sept. 1791.

I

D——;

D——s succeeds, and H——y and R——
With many a shrug the long procession close.

‘ Great S——y snaps the wand he lov’d to wave,
No more to act the tyrant and the slave.
P——tt to Calonne, in sullen state retires,
To write or speak, as Burgundy inspires;
And G——n bids her lov’d cabals adieu,
With Madame Polignac to con virtù.

‘ But say, can age or sanctity avail?
Lo! on St. Stephen’s gate a bill of sale.
Where J—k—l jested, Bel—e warbled Greek,
Lo! now the deaf and dumb are taught to speak.
The *sacred house* * as base a purpose knows,
For there, alas! incurables repose.

‘ † In lieu of these, now Pimlico supplies
Her far-fam’d riding house of giant-size.
There rings the speaker’s bell; there Jebbs decide,
‡ Unschool’d in courts, to parties unally’d.’

The images are all taken, it is said, from the ‘ Reflections;’ but there is more spirit, more genius in one page of that work, than in fifty Heroic Epistles like this before us.

A few Words of Advice to the Common-Council of Liverpool. By *Li’rpooliensis Pindar, Esq.* 4to. 1s. 6d. Symonds. 1791.

On this local temporary subject we cannot decide. As an imitator, a brother of Peter Pindar, esq. our author deserves regard. Some of our corps consider him as a namesake only; and if they claim the same father, deny that the bantling was the production of the same Muse. We must decline therefore all decision, till he speaks on a subject that we can all understand, and some of us can judge of.

Satiré di Salvator Rosa, ristampate a Speise di G. Balchetti. 12mo. Londra. No Bookellers Name. 1791.

This is a very elegant edition of Salvator Rosa’s Satires; and, so far as we have compared them with an old edition now before us, a very correct one. Some circumstances of the life of this celebrated painter, who is scarcely known as a poet, are prefixed. In these, however, there is nothing which appears to us to be new.

* The House of Lords, so called by the right honourable gentleman in Westminster Hall.

† The national assembly sit in the Manege of the Thuilleries, and the president rings a bell to impose silence.

‡ Country clowns, who have seats in that assembly, some of whom are said not to be able to read and write. *Reflections*, page 63.

The Ladies Ass Race; or, the Sports of Barton Downs, a Poem in Heroic Verse. Small 4to. 2s. Richardson. 1791.

Our author, in his address to critics, asks,

‘ Shall giants strive to crush a fly?’

Should we be so unmerciful, he threatens in most tremendous strains :

‘ Faith I will, *carnivorous* finners,

Taint your meat, and spoil your dinners!’

Lest this dreadful accident should happen, we must say, that since the days of Simonides, who came nearest to our author in celebrating a victory in a race of mules, we have not seen *much* better verses on so unpromising a subject. The humour is, however, volatile : it has evaporated in the carriage ; and Herodotus and Virgil are brought in rather too forcibly. We should not have suspected, if it had not been expressly noticed, that, in a description of the fall of one of the riders—

‘ Prone from his feat, his wan director flew,

His nose first met the ground ———

Was an imitation of

Excutitur pronusque magister

Volvitur in caput.

The Redeemer. A Poem. By John Tweed. 8vo. 2s. Printed for the Author. 1791.

Much cannot be expected from an author who professes that what he offers to the public eye is owing to the solicitation of his friends, not to gratify his own vanity ; that it is nearly in its original imperfect state, on account of his having, from the necessary duties of an active profession, but little leisure to attend the Muses. From these circumstances few readers will be disappointed at the perusal of this poem. It is as good as any one engaged in a laborious profession, who wrote merely by way of relaxation, might naturally be supposed to have written. But why listen to the partiality of friends, and obtrude on the public what he confesses to be imperfect ? Is not this treating it somewhat contemptuously ? If he could not improve the poem, we might impeach his ability ; if he could but would not, his civility and respect to the public become questionable. Let him, however, make his own defence, and *valeat quantum valere potest.*

‘ It is hoped the reader will forget the *poetry* in the *subject*.—If he should not improve his *head*, he may at least amend his *heart*, which is much better—Or, if he would chuse to find fault with the performance, let him but *practise* the rules laid down in it, and he may rest assured of finding himself a much better Christian than before. When the subject is every man’s con-

cern (as is the present) the meanest and weakest endeavours may be useful; and if any one should read this to his advantage, the author will have obtained his end.*

Ode for the Fourteenth of July, 1791, the Day consecrated to Freedom: being the Anniversary of the Revolution in France. By Robert Merry, A. M. 4to. 1s. Bell. 1791.

Mr. Merry writes in general with energy and animation; but this little poem is scarcely an object of critical examination.

Poems by John Rannie. The Second Edition. 8vo. 2s. 6d. Robinsons. 1791.

This second edition * is published by subscription, and the author testifies a grateful sense of the liberal patronage which has been afforded him. He, however, gives no catalogue, owing to the request of many among his subscribers, 'that their names might not be published.' Whether any additions or alterations are made in the poems, we are not told, neither can we absolutely recollect; though the present collection strikes us as being different from that which we saw before.

N O V E L S.

Dinabab, a Tale, being a Continuation of Rasselas, Prince of Abyssinia. 12mo. 3s. Dilly. 1791.

It is no slight undertaking to pursue the steps of Johnson, and to endeavour to complete what he has left unfinished. A writer, greatly superior to the common rank, engaging in a task, under so many disadvantages, could scarcely expect to succeed: it is no little credit to our author that he has succeeded so well.

Johnson's *Rasselas* is written with the cool philosophical discrimination, well adapted to portray the mind struggling with disadvantages, and gradually expanding by its own efforts. Each new person with whom he converses, by suggesting different views, contributes to the more perfect evolution of ideas, and to their more accurate precision, while that peculiar clearness of Johnson's own opinions illustrates and finishes the whole. Our author shows much judgment in not studying to imitate the manner of his predecessor. We have met with but one Johnsonian expression in the whole: it is at the end of the fifteenth chapter. But he has followed Johnson in the gradual progress of *Rasselas*' improvement, and shown the effect of the various lessons contained in the former volumes. On the whole, we think the narrative interesting; the situations are varied and well chosen, and the sentiments purely virtuous, and strictly moral. It is a continuation which Johnson could not have disapproved, and which he probably would not have been ashamed to own.

* See Crit. Rev. Vol. LXVII. p. 553.

The Lake of Winander Mere, a Novel. By the Editor of Maria.
2 Vols. 12mo. 6s. Lane. 1791.

The story is a little too complicated; the denouement too abrupt; and the whole not very probable; yet it is an amusing and interesting novel: with the little corrections of a master-hand it might have ranked the foremost in the second line.

The Effects of Vanity; or, Mary Meanwell and Kitty Pertly, a Tale written for the Use of the Sunday Schools. By the Author of the Contrast; or, the History of James and Thomas. Small 8vo. 6d. Scatcherd and Whitaker. 1791.

A plain, moral tale, told with judgment and propriety.

Adolphus; or, the Unnatural Brother, a Novel. 2 Vols. 12mo. 6s. Wilkins. 1791.

No—we have not yet penetrated the depth of the bathos:—we have not yet seen folly and insipidity in their most disgusting forms. Adolphus sinks lower than any other work of this kind we have hitherto perused; and we can only suppose that there is something worse, because we have formerly thought ourselves at the bottom of the scale and been mistaken.

Villeroy; or, the Fatal Moment, a Novel. By a Lady. 3 Vols. 12mo. 9s. Lane. 1791.

This novel is interesting and pleasing; but surely the error of Villeroy did not, by any statute in the code of poetical justice, deserve such a visitation on the head of his inoffending offspring. In our casual visits to the circulating library, when apparently intent on something better, we have overheard the conversation of a soft sentimental fair one. Distress is occasionally the favourite theme, and to wring the heart with imaginary woe is considered, by such ladies, as a sufficient recommendation. With their suffrage the author must be content; but, till we learn that the mind, softened by these tales, commiserates more sensibly real misfortunes, we shall consider such catastrophes as blemishes.

The Duchess of York, an English Story. 2 Vols. 12mo. 6s. Lane. 1791.

What can we say? The preface disarms criticism; and historical probability, so far as history goes, is not violated. Where history is silent, our author has supplied the narrative, not improperly, nor unartificially, and has at least formed a novel equal to the works of many of her cotemporaries.

The Danish Massacre, an Historical Fact. By the Author of Monmouth, a Tale. 2 Vols. 12mo. 6s. Lane. 1791.

This work is neither new nor old: it has not the interest of the one, nor the zest of the other: it is generally insipid, and often disgusting from its improbability. The Danes too are the
8 heroes;

heroes : though Etheldred was contemptible, Guiderius should not have been the only respectable Englishman.

Alvarez; or, Irresistible Seduction, a Spanish Tale. Dedicated to his Royal Highness the Prince of Wales. 12mo. 3s. Richardson. 1791.

The seduction was irresistible ; for the proverb tells us— ‘ He must needs go when the devil drives.’—In short the devil put on the appearance of a beautiful woman, and it is not for the credit of Spanish gallantry to have resisted so long. The tale is humorous and interesting : it is the production of no common author, and the moral is a good one—Shun the first temptations to vice, however trifling they may appear.

MISCELLANEOUS.

A Familiar Guide to the Hebrew Language, in a Series of Letters addressed to a Lady. By Henry Evans Holder. 8vo. 1s. Dilly. 1791.

A plain and perspicuous Hebrew grammar, compiled chiefly from Parkhurst, Robertson, and Gray, well adapted by its simplicity and conciseness to assist any one in obtaining a competent knowledge of this language, which, when the few difficulties that first occur are overcome, may be easily attained without the assistance of a master.

Genuine Memoirs of the late celebrated Edward W—ly M—gue, Esq. with Remarks on the Manners and Customs of the Oriental World, published from original posthumous Papers. Second Edition. 2 Vols. 12mo. 6s. No Bookfeller’s Name. 1791.

The first edition escaped our notice, and our Journal would not probably have been less valuable if these volumes had not fallen in the way of our collector. It is a patch-work of European and Oriental adventures, to which the name of Mr. Montague is affixed, with the old story of lady Mary W. M’s adventure in the seraglio. Mr. Montague was singularly attached to Oriental customs, and a man of equal spirit, abilities, and eccentricity. He might have met with adventures like these ; but there is no evidence that they ever happened to him.

Observations on the Propagation and Management of Oak Trees in general, but more immediately applying to his Majesty’s New Forest in Hampshire. In a Letter addressed to the Right Hon John Earl of Chatham, first Lord Commissioner of the Admiralty. By T. Nichols, Purveyor of the Navy for Portsmouth Dock-Yard. 8vo. 1s. Baker, Southampton. 1791.

We must refer this pamphlet, which really contains many very valuable and judicious remarks, to the Reviewers of his majesty’s forest lands ; to which may be added, the Reviewers of his navy.

Reflections

Reflections on the last Scene of the late Dr. Johnson's Life, as exhibited by his Biographer, Sir John Hawkins. 8vo. 9d. Dilly. 1791.

The title page is a sufficient indication of the substance of this pamphlet, and shows that it is the cant of a sect. The millennium, in our author's opinion, is not an external, temporal reign; nor is it confined to any limited number of years.

Fragment of a Prophecy lately discovered in the Cell of a French Hermit; containing divers Matters relating to the present Disturbances in Europe. Faithfully translated from the Original. 8vo. 1s. 6d. Shepperson and Reynolds. 1791.

This Prophecy is founded on the plan of Voltaire's Prophecy, respecting Rousseau, which is translated in one of the early volumes of the Annual Register. It is pointed, sarcastic, and humorous—*Ecce signum!*

' 123. And they shall form *societies*, to destroy the principles upon which all *society* is established: and they shall call themselves *good subjects*, and they shall teach all *good subjects* to rebel.

' 125. And they shall speak in praise of *order*; and they shall encourage *tumult*: and they shall *blame* national dissensions; and they shall *foment* national dissensions, and they shall get their bread by them.

' 128. And they shall speak loudly concerning *rights*, that that they may do *wrong* with impunity: and they shall endeavour to confound every idea both of *right* and *wrong*.

' 129. And they shall *grant* unto nations the *right* of choice; and then they shall *abuse* them for the *choice* that they have made.

' 132. And they shall assert, that when men *give* up their *rights*, they still *retain* them; and that by the very act of *settling* a form of government they *acquire* a right to *subvert* it.

' 133. And they shall maintain that *power* is *right*, and that *right* is *power*; and that all have equally a *right* to *power*: and the vulgar shall stand amazed at the profundity of their reasoning.

' 139. And they shall teach the *starving peasant* that he is equal in *property* to the man who possesses thousands: and the *peasant* shall marvel that he knew it not.'

All these articles are not, as may be expected, of equal merit. The commentary is not very suitable to the text: it is too formally grave, and too warmly controversial. It is a weight which sinks the pleasant humour of the prophecy, and will prevent it, perhaps, from being the favourite of both parties.

The great and important Discovery of the Eighteenth Century, and the Means of setting right the National Affairs, &c. By G. Edwards, Esq. M.D. 8vo. 5s. Ridgway. 1791.

In the Appendix to the LXVIIIth volume of our Review we gave an account of this author's treatise on 'The Aggrandisement

ment and National Perfection of Great Britain;' and in the LXXth volume (p. 174), we took notice of his 'Royal and Constitutional Regeneration of Great Britain.' These works bear so great an affinity to each other, both in design and execution, that it is chiefly their titles which discriminate them. The same remark may be made with respect to the production now before us, where we trace the author pursuing his idea of national aggrandisement and regeneration, with all the ardour of patriotism; but, at the same time, with the zeal, if not of a political visionary, at least of an enthusiastic projector. To make any observations on this treatise, would only be to repeat what we have said of the two former works above mentioned. Dr. Edwards endeavours to enforce his sentiments by particular addresses to his countrymen in general, to the cultivators of patriotism, to the gentry, to the two houses of parliament, and to his majesty; exhorting them, in the strongest terms, to co-operate in the important work of national *regeneration*. The doctor, we hope, has at length exhausted the subject; for, however agreeable it may be to himself, we greatly suspect that it is very insipid to the public.

An Impartial Inquiry into the present State of Parochial Registers; Charitable Funds; Taxation, and Parish Rates. By James Lucas, Surgeon. 8vo. 3s. Johnson. 1791.

The several articles of parochial œconomy, examined in this Inquiry, have long been the subject of much observation and complaint; and Mr. Lucas very clearly shews the expediency of correcting the different abuses by a general reform. He makes many judicious remarks respecting not only the present state of parochial regulations, but the means of improving them. That he has been at pains in collecting information, is evident from his Inquiry; and there can be no doubt that great advantage would accrue to the public, from adopting such improvements as he suggests.

An Impartial Account of the Conduct of the Excise towards the Breweries in Scotland, particularly in Edinburgh. 8vo. 2s. 1791. No Publisher's Name.

It has been found, that both by the frauds of brewers with regard to the excise, on one hand, and the arbitrary conduct of the excisemen on the other, great obstructions have arisen to the manufacture of malt-liquors in Scotland. At Edinburgh, this inconvenience has lately been remedied, to the vast increase of the revenue; but the new regulation extends little farther than the suburbs of that city. The author of the pamphlet proposes that it should be rendered general over Scotland; and he supports his opinion by such forcible arguments as cannot but have great weight in recommending such an idea to the inhabitants at least in that part of Great Britain.

